



*the* Instructor

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# the Instructor

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Volume 92, Number 6

Devoted to teaching the Restored Gospel in the classroom and home.



## OUR COVER

THE INSTRUCTOR is pleased to present the picture of a father enjoying the adoration of his young daughter. How fortunate is the home that has such a child and a father who, by his kindness and understanding, has earned their love and devotion!

Such a father can help a good mother weld the family together, leading them into the wonders, the opportunities, and the joys of this world, and into the greater life beyond.

Solomon said: "A wise son maketh a glad father: . . ." (Proverbs 10:1.)

This may be paraphrased for Father's Day to read: "A wise father maketh glad the hearts of his whole family."

And if the father be truly wise, he will start to win the love and confidence of his children while they are still so very young that they will remember only his goodness and his devotion to all that is right. They will place their full confidence in his understanding of little children, of adolescents, of young men and women — and finally in the miracle of new grandchildren!

See "On Father's Day," page 171.

—Kenneth S. Bennion.

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## CONTENTS

### Inspirational

Christ's Gospel—a Perfect Plan—President David O. McKay	161
"I Remember President Young"—Daniel A. Keeler	163
The Fourth Commandment for Us—President Oscar A. Kirkham	166
Home Evening with the Youngs (When the Candle Was Lit) —Mabel Harmer	170
He's Harvesting Peaches and Men—Paul Cracroft	172
Little Deeds from Big Lives (Their Words Mirrored Actions) —Arthur S. Anderson	173
When Night Is Loneliest—Wendell J. Ashton	Outside Back Cover

### On Gospel Teaching

"Suffer Little Children To Come . . ."—Superintendent George R. Hill	168
Ward Faculty Lesson for August (Teach for Today) —Kenneth S. Bennion	174
Gospel Teaching I Remember Best—Merlo J. Pusey	176
Reading for Lesson Enrichment (How Do You Help?) —Minnie E. Anderson	180
Notes from the Field (Proper Preparation Saves Time, Too!) —Conducted by Wallace G. Bennett	182

### Teaching Aids

Utah Trails before the Mormons—Boyd O. Hatch	169
"Moses Subdues the Shepherds at Jethro's Well"—Center Spread	
Flannelboard Story (John's Faith and God's Power)—Marie F. Felt	177
Library and Visual Aids (Flannelboard First Aid)—Jack M. Reed	184
Utah Trails before the Mormons (Map)	Inside Back Cover

### Sunday School Administration

Superintendents (Dad Can Set the Pattern) —Superintendent Lynn S. Richards	185
Question Box—Conducted by Superintendent Lynn S. Richards	178
Deseret Sunday School Union General Board	191
Coming Events	191
Hymn for the Month of August ("O My Father")—Alexander Schreiner	186
Sacrament Music and Gem for August	186
Suggested Lesson for Stake Conference Sunday—Third Quarter (There Were Sermons in Their Deeds)—Melba Glade	187
Junior Sunday School (Helping Children Live the Gospel) —Hazel F. Young	189
Hymn of the Month, Idea Exchange, Library Suggestion	190
Enrichment Material	191

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## YOU WILL WANT TO READ . . .

- President David O. McKay, on page 161, writes, "The true end of life is not mere existence, not pleasure, not fame, not wealth."
- Memorable nights—personal . . . historical. Wendell J. Ashton, in his back cover article, reminds us, "The night is often loneliest just before the dawn."
- Many living today recall experiences with the great prophet and colonizer. "I Remember President Young," by Daniel A. Keeler, is on page 163. And then Mabel Harmer, on page 170, writes on what a home evening with the Youngs was like.
- Reach beyond the lesson manual—reach for *The Instructor* and other sources in preparing your lessons. Kenneth S. Bennion writes, "Teach for Today," page 174.

Every phase of it seems to me to be applicable  
in some way to the welfare of the human family.

# Christ's Gospel —a Perfect Plan



PRESIDENT McKay

*I accept His Gospel as the plan . . .*

BY PRESIDENT DAVID O. McKay

THE teachings and life of the Master never before seemed to me more beautiful, more necessary and more applicable to human happiness. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection — as God made manifest in the flesh, as the Saviour and Redeemer of mankind.

Accepting Him as my Redeemer, Saviour, Lord, it is but logical that I accept His Gospel as the Plan of Salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by Him but seems to me to be applicable to the growth, development and happiness of mankind. Every one of His teachings seems to touch the true philosophy of living. I accept them wholeheartedly. I love to study them. I like to teach them.

## Christ's Church, a Comprehensive Plan

So it is with the Church which Christ established. Since it is founded by the Perfect One, it follows that when properly interpreted it, too, approaches

perfection. Every phase of it, therefore, seems to me to be applicable in some way to the welfare of the human family. When I consider the quorums of priesthood, I see in them an opportunity for developing that fraternity and brotherly love which is essential to the happiness of mankind.

## Opportunities for Development

In these quorums and in the auxiliaries I see opportunities for intellectual development, for social efficiency. In the judicial phase of the Church I see an ample means of settling difficulties, of establishing harmony in society, of administering justice and of perpetuating peace among individuals and groups. In the ecclesiastical organization, I see an opportunity for social welfare such as cannot be found in any other organization in the world.

Thus do Christ and His Church become my ideal, my inspiration in life. I think it is the highest ideal for which man can strive.

Such faith in the Great Teacher and in His Church I consider a safe anchor for young people to possess, especially during the formative period of their lives,

and I freely take issue with any man who deliberately destroys such a faith without offering something better in its place; and I know of nothing else in the world that can even approach Christ's Church as an anchor for the soul.

### More Faith Needed

One great need in the world today is more faith, less skepticism, more confidence, less doubting. As Bruce Barton expressed it: "Faith in business, faith in country, faith in one's self, faith in other people — this is the power which moves the world. And why is it unreasonable to believe that this power, which is so much stronger than any other, is merely a fragment of the great power that operates the universe?"

The true end of life is not mere existence, not pleasure, not fame, not wealth. From the standpoint of the Restored Gospel, the true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

"This is my work and my glory," said the Lord in modern revelation, "to bring to pass the immortality and eternal life of man." (*Moses 1:39.*)

Even the slightest intelligent observation into nature will show that man's life should be more than mere existence. There is the physical stage of life, and there is the spiritual. In the development of the physical, man is simply a creature of nature. He progresses as he lives in obedience to the laws of nature. Subject to his environment, he is continually fighting forces in order to survive. Self-preservation, the first law of nature, is the dominant idea of the individual and of the race in this stage of life. As a result, selfishness is the characteristic trait.

Jesus recognized that selfishness is at the root of man's sins. Selfishness leads a man to sacrifice another's happiness for his own. Selfishness prompts men to seek and to demand the best for themselves, leaving only the worthless refuse for others. It is selfishness that induces a man to use and exploit his neighbor as a means of gain, regardless of his neighbor's good, or of our country's good.

### Two Phases of the Physical Stage

In man's life the physical stage may be divided into two phases: first, the struggle for livelihood and comforts, and second, the tendency to grovel. The first is natural and most commendable. He who will not provide for his loved ones is worse than an infidel, we are told. The second is debasing and, when unrestrained, leads men below the level of beasts.

When a man harbors the thought that he will exist by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and beastliness takes the place of humanity. What must this old world experience before public

sentiment will overcome this selfish, grasping nature that appeals only to the baser life of man?

Man is a spiritual being, a soul; and, some time or another, every man is possessed with an irresistible desire to know his relationship to the Infinite. There is in man a divinity which strives to push him onward and upward. Faithful members of the Church believe that this power within them is the spirit that comes from God. Man lived before he came to this earth, and he is here now to perfect the spirit living in the body, which is a sacred temple.

At some time in his life every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal and all men ought to be, in deepest truth, engaged in the same great work — the search for and development of spiritual peace and freedom.

### Four Guiding Principles

The guiding principles leading to the abundant life can be applied by every one in any phase of life. Four of these fundamentals, as set forth by the Church of Jesus Christ of Latter-day Saints, are:

(1) Mastery of appetites and passions; (2) belief in God as Father; (3) belief in man — the brotherhood of man, and (4) acceptance of the Church as God's means of service.

I have never been able to disassociate from life true religion. I am in full accord with the statement of the great British statesman, Edmund Burke, who said: "True religion is the foundation of society. When that is ever shaken by contempt, the whole fabric cannot be stable nor lasting."

The Church is appealing to the world to hold fast to the teachings of the Lord Jesus Christ, as given forth in this dispensation. To quote an eminent writer: "Briefly Jesus taught that men and women fail to live truly, and really amount to nothing unless they have spirituality. The spiritual force underlies everything, and without it nothing worthwhile can be accomplished."

Material things have no power to raise the sunken spirit. Gravitation, electricity and steam are great forces, but they are all powerless to change the motives of men and women. The wealth of a Rockefeller cannot heal a broken heart, and the wisdom of all our universities cannot turn into paths of righteousness a wayward soul. Men can be born again only through religion. To make men over is the real purpose and function of the Church.

If we would get hold of the realities of life, trials and suffering would be but a challenge; not a catastrophe. I trust that members of the Church will meet the vicissitudes of this life manfully and courageously.

Provide for the physical life? Yes. But use it then only as a means to develop that spiritual life which puts us in harmony with Christ, who said: "I am come that they might have life, and that they might have it more abundantly." (*John 10:10.*)

I pray for His spirit to guide us in our efforts to achieve this high end.



Photo by W. Claudell Johnson.

Conversation and acts of President Young are recalled by Selden I. Clawson for Daniel A. Keeler who recorded the recollections of a dozen who remembered the great leader.

There are yet a few living who remember President Brigham Young, who caught the vision that he saw, and who treasure a few moments when they were together . . .

## "I Remember President Young"

*As Recorded by Daniel A. Keeler\**

IT might have happened on a Sunday in 1957 that an enterprising teacher gave an assignment to a wide-eyed student: "Try to get some firsthand information on Brigham Young, not from the written record of Church history, not from those whose fathers and grandfathers gave an account, but from the lips of those *still living* in 1957 who actually saw and knew him."

Brigham Young died in 1877. There are a surprising number of persons *still living* who saw and knew him. To some, the recollection is vague; to others, vivid. Armed with a tape recorder, I sought them out. Here are their impressions of the great prophet leader as told to me:

\*A resident of Bountiful, Utah, Daniel A. Keeler is director of production services and continuity at the KSL Television Station, and is a member of the Deseret Sunday School Union general board.

### "He Was a Great Man"



David Edwin Layton, 96; 280 West Gentile Street, Layton, Utah.

"I remember Brigham Young. He and my father, Bishop Christopher Layton, were great pals . . . He would never come through Layton without stopping at father's place. . . . There was quite a big to-do when he would come up. If it was anything like mealtime, they would unhook and feed their horses. Then they would come in and have dinner. Or if it were late, they would stay the night. We had a room kept

just for Brigham Young. It was called 'Brigham's Room' . . . President Young and my father owned sheep together for a number of years. They used to keep them over on Antelope Island or 'Church Island.' Brigham used to come up and go through the herd. He was a judge of good sheep.

"Brigham Young had sleighs in the wintertime — cutters. He would take his children sleigh riding, and he used to have some of those little sleighs with a gooseneck on them. When they'd get a little shabby, father would trade him something for them or buy them, and we boys would wear them out.

"When President Young came, everyone would be out to wave to him. The bands would play — the brass band and the Marshall Band — before and after meetings. I re-

call seeing him when he came to quarterly conference. After meeting was dismissed they would put a cushion under his arm and the whole congregation would go around and shake his hand.

"I heard him talk many times. He would talk pretty straight — a good plain speaker. . . There was no other man just like him. When he said a thing he meant it, and the people understood it that way and carried it out to the very letter. Never heard one man oppose him. He was kind, though. Firm, but kind.

"I spoke to Brigham Young and shook hands with him. He was heavy-set, about 5 ft., 8 in. tall and had a sandy beard. I felt that he was a great man. *We were taught that he was the leader of the true Church and a prophet of God.*"

#### He Bowled and Waved

**William Dobbie Kuhre, 94; 112 West 100 North, Sandy, Utah.**



"My first experience at meeting President Young was in about the year 1868. I remember that the school children were arranged on either side of the road just below Temple Hill in Manti (Utah) as he came in from nearby Ephraim. He was escorted by a group of horse-men. He was in a carriage. As he passed, of course we children waved to him as did all the rest of the people. He stood up and bowed and waved in return."

(Brother Kuhre's parents were killed by Indians when he was a baby.)

#### Recalls Birthday Jubilees



**Mary Brown Clark, 96; 364 North 4th East, Provo, Utah.**

"I saw Brigham Young many times and heard him talk. My father was

the bishop in Pleasant Grove (Utah), for 29 years and Brigham Young always stopped at our place . . .

"When Brigham Young went through town on a trip to different settlements to the south, we children would all get out on the edge of the street and watch the carriages go by. He always waved. . .

"When this was the old Utah Stake they used to have what they called jubilees on President Young's birthday or close to it, and we Sunday School children would practice poems and hymns to get ready for the jubilee. The last jubilee I remember was held at American Fork (Utah). We met in the bowery . . . I can just see President Young coming up the steps to the stand . . . We were all happy to see him and he gave us all such good instructions.

"He was a very pleasant looking man, not very tall, but well built. He would always speak to the children and seemed glad to see us. We all just loved him."

*"He was a prophet!"*

#### On the Route South

**Sarah Jane (Jennie) Giles Sprague, 91; Fillmore, Utah.<sup>1</sup>**



"I remember seeing the Prophet Brigham Young many times . . . On occasions we were told to watch for him as he passed through town on his way to St. George. We children would line up on the street and it seemed to me (on one such occasion) that he was sitting on a high seat of a big black coach. He had on a light duster coat to protect his clothes, as the roads were very dusty and rough.

"I can also remember when he stopped at my uncle's hotel in Fillmore (Hotel Gabriel Huntsman). He would leave his team there and take my grandfather's big black team on to St. George.

"My father was in Johnston's Army, and was presented a Book of Mormon by Brigham Young . . . also some writings of Lucy Smith. These were the helps that converted my father to Mormonism."

<sup>1</sup>We are indebted to Sister Amy Stewart of Monroe, Utah, for Jennie Sprague's account.

#### Felt His Influence



**Celestia Snow Gardner, 93; 2693 Beverly Street, Salt Lake City, Utah.**

"We lived in Pine Valley (Utah). In our house we had a small bedroom where the boys slept. The room wasn't so handsome, but when Brigham Young came to our home, mother put clean sheets on the bed and a special quilt given to her when she was married which she kept in a chest for special occasions.

"I remember best the time when he stopped at our home and mother was ill. He and father came into the house. Mother was in bed with a new baby. He came up to her bed and said, 'Now, Sister Snow, I don't want you to worry one bit about us. I want you to take care of yourself. We can take care of ourselves.'

"Brigham Young shook hands with me when I was about 7 years old. . . . I was very pleased but I felt rather curious afterwards. I can remember saying to my sister, 'My, I felt queer when he shook hands with me.' We felt his influence in our home."

#### Quite a Sight!



**Peter Peterson, 96; Fairview, Utah.**

"The first time I saw him, he drove into Fairview here, and we turned out in mass to meet him, down on the west street. He drove by in his buggy, and of course we thought we had seen quite a sight when we had seen Brigham Young.

"The second time I met him was at a stake conference in Mt. Pleasant (Utah). I remember his talking about Apostle Orson Hyde . . . and as Brigham Young came out of the meeting he had his arm around Brother Hyde! They were talking.

"Brigham Young was heavy and well built. He had on a long black coat that day."

## Meant What He Said

*Frederick W. Cleaverly, 89; 147 West 3rd South, Bountiful, Utah.*



"I remember seeing Brigham Young at a jubilee held in Farmington (Utah). There was no ward in South or West Bountiful then, so the jubilee was held in Farmington. Brigham Young spoke. He was a good talker and seemed to mean what he said. He seemed to have a kindly appearance. He dressed well for the times . . . He was medium height and stoutly built . . .

"I truly believe that he was a prophet and that he was the man he is held up to be, a leader of the Kingdom and Church of God."

\* \* \*

## Remembers His Funeral



*Anne Barnes Layton Jones, 94; 239 East South Temple, Salt Lake City, Utah.*

"I'm only 94, but I've enjoyed that 94 years. I haven't been sleeping all the time.

"Of course I remember Brigham Young! He frequently visited my father's home. One room was reserved for him. We called it 'Brigham Young's Room' . . . It was very exclusive. The children, of course, were not allowed to go in . . . I remember the visits of Brigham Young and my father, Christopher Layton . . . I remember his voice. It was very convincing, very sincere. He always had a smile. If he shook hands with any of the children, he had a very pleasant way with him. I remember shaking hands with him.

"I remember once being in the Tabernacle where children from all of the different wards were gathered. Our teachers had prepared us for some celebration though I can't recall now the nature of it. We were all dressed in white. I recall that Brig-

ham Young got up and complimented us and told us how beautiful we were. We were very proud to be there and to see our President admiring us.

"I can recall the occasion of Brigham Young's funeral. My mother was going to attend. She took me with her. The house was packed to overflowing. I remember, going out at the close of the funeral, the crowd was so dense we were really carried along till we got to the door. I remember that almost every eye was wet with tears at the loss of our beloved President. I was not quite 14 at that time.

"Brigham Young was a real prophet to me."

\* \* \*

## Days of Mourning



*George A. Hurst, 85; 307 East 4th North, Manti, Utah.*

(Brother Hurst—then only 5 years old—recalls events that happened in Fairview when Brigham Young died.)

"I remember when the telegram came to Fairview. Very shortly thereafter they raised the flag at half-mast. A day or two following, when the old semi-weekly *Deseret News* came out, all of the dividing lines of that paper were in heavy black, as were the borders."

\* \* \*

## Aroused Brigham Young Comment



*Ruth May Fox, 103; 1022 First Avenue, Salt Lake City, Utah.*

"We lived in Wilshire, England. Toward the end of the Civil War in America I went with my father to live at my grandmother's in Yorkshire. I must have been 8 or 9 years old. I remember going out in front

of the house and saying to my playmates, 'My father is going to take me to America, and then we are going way out in the valley of the mountains and see Brigham Young, a real prophet.'

"We came to America in 1867. We crossed the plains and arrived here on a Saturday in August of that year. That same day I went to the Tabernacle where I believe Brigham Young spoke. They had just completed the Tabernacle.

"Brigham Young owned a woolen mill up in the mouth of Parley's Canyon . . . My father was engaged to work there. He did the spinning.

"I was there sometimes with my father and used to run in and out through the narrow spaces between the machines . . . On one particular day Brigham Young came to look around. He saw me running in and out about the machinery and he said, 'Don't you think you could get that little girl to wear boy's clothes?' Now that's as close as I ever got to Brigham Young."

\* \* \*

## Embarrassing Moment



*Joseph S. Clark, 103; 1216 East 13th South, Salt Lake City, Utah.*

"My folks used to take me to conference in Salt Lake. I remember one time when they were sustaining the authorities. I guess President Young had his mind on other things because when they asked if any were opposed, he raised his hand. Then, realizing what he had done, he quickly brought his hand down to his head as if to scratch. He wasn't quick enough, though. The audience laughed. Brigham Young looked a little embarrassed but smiled good naturedly.

"The last time I saw Brigham Young was in May or June of 1877. It was at the time of the organization of the Davis Stake (Utah). My father was chosen as a high councilman.

"My father had come right along with him from Nauvoo, Illinois."

(Concluded on page 176.)

Spiritual communion, contemplation, these are two essentials  
of the Sabbath: It is a day of rest. It should be kept holy.

# The Fourth Commandment for Us\*

By President Oscar A. Kirkham  
of the First Council of the Seventy

*"Remember the sabbath day, to keep it holy.*

*"Six days shalt thou labour, and do all thy work:*

*"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:*

*"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."*

—Exodus 20:8-11.

THROUGH the years one commandment has been intensified for me because of my travel in so many lands, and my association with many people. I recite briefly the fourth commandment: Keep the Sabbath day holy.

In the Old Testament we read that keeping the Sabbath was made a sign between Jehovah and the Israelites:

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: . . .

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (*Exodus 31:15-17.*)

This counsel still remains with us today, and brings its many blessings to us. Elder John A. Widtsoe has said: "Keeping the Sabbath day builds a man physically, mentally, and spiritually. Physically he may rest and have a change of occupation. Mentally, because he is engaged in quorum and other meetings, private reading and studying. Spiritually, because the day is dedicated to the Lord. Spiritual communion, contemplation, these are two essentials of the Sabbath: It is a day of rest. It should be kept holy."

On the Sabbath day every person shall attend religious meetings; fast, if desired, but always fast on the day designated as fast day; partake of the sacrament, another opportunity, with all its great teachings; bear testimony of the Lord's truth and goodness. I call your attention especially to the next: Make right any misunderstandings with your fellow men. Do all things with singleness of heart toward the divine purpose of the Sabbath day. It then becomes a day of blessing, rejoicing, and prayer. When this is done, life-

giving satisfaction comes from a Sabbath well kept.

Latter-day Saints of today often face the question: "Are we expected to observe the Sabbath day in the spirit in which the original commandment was given, or have changing conditions modified and liberalized our living so that we may engage in some activities which in the past have been banned?" To every Latter-day Saint the answer is: *Keep the Sabbath day holy.* The command to observe the Lord's day was first given as one of the Ten Commandments to the children of Israel from Mt. Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear, but as far as that record is concerned, to its very end Sabbath observance continues to be the law of the Lord. The Book of Mormon definitely makes the same commandment a part of the Gospel teaching. The Doctrine and Covenants, the most modern scripture, confirms this teaching, and enjoins strict observance of the Sabbath day. At no time has there been any pronouncement, scriptural or otherwise, to change the commandment. Therefore, regardless of what other churches may sanction, Latter-day Saints are under the obligation to give strict observance, to rest from their labors, and to pay devotion to the Most High.

Advance preparation should limit even household duties to a minimum. On Saturday in my grandmother's home the shoes were polished and placed in rows. Pies were baked, and the weekly bath was taken care of.

Pioneers observed the Sabbath day

\*This is the fourth article of a series on the Ten Commandments by members of the First Council of the Seventy and Presiding Bishopric written especially for *The Instructor*.



On the Sabbath, make right any misunderstandings with your fellow men.



#### FOURTH OF A SERIES

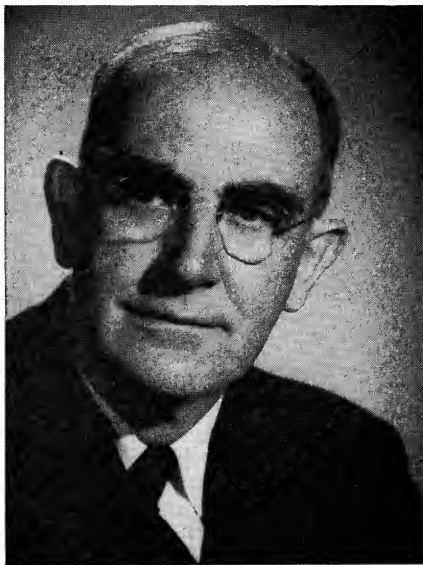
as they crossed the plains. From Rebecca Winters' diary I quote:

We camped early on a Saturday in August. We had broken our wagons, and we wished to mend our shoes. Washing and cooking to be done, for Sunday was always observed. All retired early for rest, waiting for that lovely dawn, the hour when we sang praises to God. As we sat and waited in our church in the forest for words of inspiration, the men wore their clean hickory shirts, and the women and children had clean starched bonnets. "How Firm a Foundation" was sung. Prayer was offered. Testimonies were borne. The Gospel was preached, and counsel and instruction given by our Captain. All felt to renew their diligence in serving the Lord, and with fresh hope in their hearts they would soon meet with the faithful in the Valley. So was spent the Sabbath on the plains.

So important did this principle become a part of family life in a southern Utah city that a good mother, although very ill, called her boys to her bedside and said: "Never put a harness on a horse on the Sabbath day." This counsel has been kept, and this family has become one of southern Utah's most prosperous families, and all have enjoyed living the good life.

The spirit of rest, worship, and prayer should be fostered and made a part of every Latter-day Saint home. May we live and enjoy this commandment of the Lord, and especially give it to our children, our neighbors' children, and friends: "Six days may work be done"; but on the seventh, may we keep it a day holy to the Lord.

Next month's treatise will be the Fifth Commandment by President Milton R. Hunter.



PRESIDENT OSCAR A. KIRKHAM

*... On the seventh, may we keep it a day holy to the Lord.*

#### THE AUTHOR

A MEMBER of the First Council of the Seventy, Church of Jesus Christ of Latter-day Saints, since October 5, 1941, Oscar A. Kirkham also is prominent nationally and internationally in the Boy Scout movement.

He was born in Lehi, Utah, on January 22, 1880, to James K. and Martha Mercer Kirkham. On May 25, 1904, he married Ida Murdock and they have four sons and four daughters.

After his graduation from Brigham Young University (Provo, Utah), Elder Kirkham studied music for three years in Germany. He then taught music at Ricks College in Rexburg, Idaho. After doing graduate work at Columbia University (New York City), he became head of the music department at LDS University (Salt Lake City).

Before he became one of the General Authorities, Elder Kirkham served on the Young Men's Mutual Improvement Association general board from 1912 to 1948, including

time as field secretary and executive secretary.

After more than 40 years in various positions of leadership in Boy Scouts of America, Elder Kirkham now is a member at large of the national council. He was appointed in 1919 as executive of the Salt Lake Council and in 1925 became associate regional executive of Region 12 (including four western states and Hawaii). He has served on the headquarters staff at eight international scout jamborees.

Among numerous honorary awards given Elder Kirkham in recognition of his service to youth are the Silver Beaver and Silver Antelope awards of the Boy Scouts of America, the national honor award (in 1950) of the American Camping Association and the Sons of the Utah Pioneers Hall of Fame award (1953).

He twice has been president of the Brigham Young University Alumni Association and now is first vice president of the university's Emeritus Club.

# "Suffer Little Children To Come . . ."

By General Superintendent George R. Hill.

**I**T is a wonderful privilege and responsibility to be called to teach these priceless children so precious in the sight of God. The Master expects us to do just that. He would have us pay special attention to these little ones.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

"But when Jesus saw it, he was much displeased and said unto them,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . .

"And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10:13-16.)

Again in 3 Nephi, 17th chapter, we read, beginning at verse 11:

"And it came to pass that he commanded that their little children should be brought.

"So they brought their little chil-

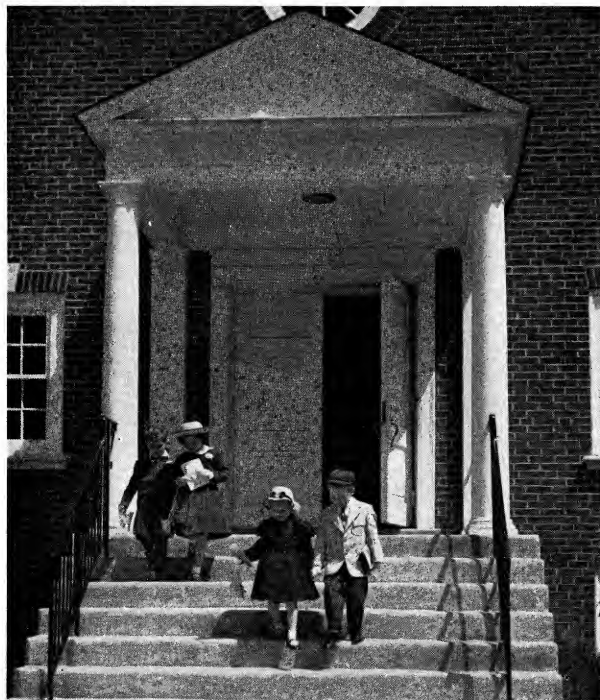
dren and set them down upon the ground round about him, . . .

" . . . And he took their little children, one by one, and blessed them, and prayed unto the Father for them.

" . . . And he spake unto the multitude, and said unto them: Behold your little ones.

"And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven. . . . and they came down and encircled those little ones about . . . and the angels did minister unto them. . . .

" . . . And they were in number about two thousand and five hundred souls; and they did consist of men, women, and children." (3 Nephi 17: 11-25.)



The Master expects us to pay special attention to the children who come to Sunday School and Primary and to treat them in such a way that they will want to come again.

The school law in the United States requires all children to attend school at 6 years of age. Consequently, there is an expectancy, built up in the minds of pre-school children, and they are usually ready and longing for that experience when it comes. In Britain, they are required to attend school at the age of 5.

In our Sunday Schools, children are invited to attend the nursery class, for religious training, at 3 years of age. Many come even slightly before that age.

Dr. Kenneth Soddy, M.D., assistant director of the World Federation for Mental Health, London, England, in an article entitled "Adjustment to School Entry," published in *Children* for January-February, 1957, gives us an interesting analysis of the factors involved in maturation from the child's birth.

"Once again," says Dr. Soddy, "scientists are beginning to recognize the existence of certain primary instinctual drives toward the formation of social relationships and the inhibition of egocentric and anti-social trends.

"So important are these social trends in the baby that when he is only a few months old, at the first major clash between ego-centered and social instinct, victory goes to the latter. The cardinal example is in weaning, when the child, by virtue of the

social relationship that has grown up with the mother, abandons the easy and well practiced process of feeding by sucking and acquires the new and initially difficult skill of feeding by biting and chewing . . . The triumph of social over ego-centered instinct results in the firm establishment of self. . .

"In succession, the great learning experiences of the toddler go on, and each new attainment and skill is gained with the mother's help and, in a sense, for mother's sake . . . The child's success in this will strengthen the self to such a degree that he will become capable of undertaking for himself, the control of his own instinctual drives . . . The child will be ready to enter school, to the extent that he has been able to give up his infantile need to be the center of love, is able to take his place as a member of the group of equals, and is able to transfer part of his relationship with his mother, to other adults."

At 3 years of age the child begins in the nursery class of the Sunday Schools of the Church of Jesus

Christ of Latter-day Saints. He begins to feel the love of teachers, the love of classmates and the love and ever-presence of our kind and good Heavenly Father. Loving, well-prepared teachers guide him. Well-prepared teachers who know God, who serve God and who love God and His children, teach him to pray and learn the Gospel from nursery class even to adulthood. The product—a reverent, well-rounded, spiritual-minded, well-informed citizen who knows and does his duty to God and his fellow man and who has a testimony of the divinity of this work and a deep desire to carry that knowledge to others.

Occasionally a selfish, exacting mother, or an ill-prepared or impatient Sunday School teacher, co-ordinator or Sunday School superintendent, forgets that corrective measures are effective only if applied with love and understanding. Such persons may even physically

punish or otherwise rebuff timid or outspoken or crying children. This causes the child to retreat within himself. From such retreat, the teacher may have great difficulty in re-establishing a loving, trusting relationship. Dr. Soddy calls such children, inhibited children. Repeated often enough, such children fall into the class of "Children Who Hate," concerning which Fritz Redl and David Wineman have published a challenging 253-page book by that title.

After all, isn't it the poorly prepared or the exacting but unprepared adult of whom Jesus spoke when he said:

"And whoso shall receive one such little child in my name receiveth me.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matthew 18:5-6.)

Article to Accompany Inside Back Cover Map

## Utah Trails before the Mormons

By Boyd O. Hatch



The redman saw whites make new trails across his land.

**T**RANSIENT shadows of the white man fell across the land now known as Utah for at least 71 years before the Mormon pioneer stopped and settled. The area had been a mountain crossroads for traders, trappers, emigrants and explorers.

The Great Basin, first belonging to Spain and then Mexico, had been traversed, mapped, and reported upon by man before President Brigham Young selected, after careful study, the Great Salt Lake Valley as a haven for the harried Saints. So firm was the great colonizer in his conviction that the area held a great promise for his people, that he could not be dissuaded from the chosen goal. Even Samuel Brannan, the first Latter-day Saint to cross the territory (going eastward), reported concerning the superior advantages of the San Francisco bay area to President Young when the two met June 30, 1847, on the Green River. (Other Saints had traversed the area, going westward, in 1846 with the Harlan-Young and the Donner-Reed companies.) Besides his advice, Brother Brannan gave the Church leaders a copy of Lansford W. Hastings's map and directions for a recommended route from Ft. Bridger to the settlements in California.<sup>1</sup>

The first white man, possibly, to see Utah's land

could have been Captain Garcia Lopez de Cardenas commanding a detachment of Coronado's *conquistadores* in 1540. He is thought to have penetrated as far north as the Glen Canyon of the Colorado River. But his reports were so negative of the land that no further attempts, so far as is known, were made for 230 years to explore the north land.<sup>2</sup>

It remained for the expedition directed by the Franciscans, Father Silvestre Velez de Escalante and Father Francisco Atanasio Dominguez, to make known to the world a description of the territory later to be identified as Utah. They forded the Green River east of the present Jensen, Utah, journeyed west through the Uinta Basin to Utah Valley where they envisioned a mission. Turning to the southwest they sought a route to Monterey, California. Failing to find one, they turned south, reached the south side of the Colorado River by using the "Crossing of the Fathers." Then they returned to their mission at Santa Fe. Escalante's writings of the Great Basin brought others to see the land.

Spanish and Mexican traders followed Escalante to Utah Valley and found improvements on his route.

(Concluded on page 192.)

<sup>1</sup>Bullock, Thomas, in the official Mormon Pioneer camp journal of July 8, 1847.

<sup>2</sup>Utah, A Guide to the State, American Guide Series; 1941 edition; Hastings House, publishers; page 46.

# When the Candle Was Lit

By Mabel Harmer

(Editor's Note: Consideration of a Brigham Young family home evening is appropriate in the June issue of THE INSTRUCTOR inasmuch as June 1, 1957, is the 156th anniversary of the great colonizer's birth in Whitingham, Vermont. He was baptized a member of the Church Apr. 14, 1832, became a member of the first Council of the Twelve Feb. 14, 1835, and was sustained President of the Church Dec. 27, 1847. President Young died in Salt Lake City Aug. 29, 1877.)

ALMOST every night was "home evening" with Brigham Young and his family. In the first place, there were few events outside the home to draw young people away. Occasionally a social in one of the ward halls took the teen-agers and a new play at the Salt Lake Theatre was attended by young and old alike. But, for the most part, the large family living in the large home gathered every evening in the parlor at the southwest corner of the Lion House for an hour of worship, song and fatherly advice.

It began about 7 p.m. when Brigham Young would go to his room in the Bee Hive House, light the candle in the tall brass candlestick and announce, "It's time for prayers."

Quickly everyone dropped whatever he was doing and followed the father down the long narrow hall to the parlor of the Lion House.

Perhaps their uncles, Joseph and Lorenzo, who lived nearby, would already be seated along with their

wives and other members of the household. A bell was rung to call in any laggards and soon all were in place around the room.

President Young would begin the evening by discussing topics of the day. With no radio to flash the news every few seconds and with events for the weekly newspaper arriving by ox team, this was doubtless a highlight of every gathering.

For that matter, events in the territory were as fascinating as any that happened "back east." And who could better relate them than Brigham Young, who was not only President of the Church but also governor of the territory and superintendent of Indian affairs?

Surely he must have told them of his meeting with the warlike Chief Walker to make a treaty of peace between the settlers and the Indians. Several of the Church leaders and their families had accompanied him to the chieftain's camp. They traveled in an imposing array of 100 wagons with another 50 young men mounted on horses. At the audience in Walker's tent they met other important chiefs — Kanosh, Ammon, Petetmeet, Squash-Head and Gros-pine. The meeting bore fruit in many ways and was perhaps best expressed by Petetmeet who said, "What the other white men say go in one ear and out the other but what Brigham

says goes to the heart and stays there."

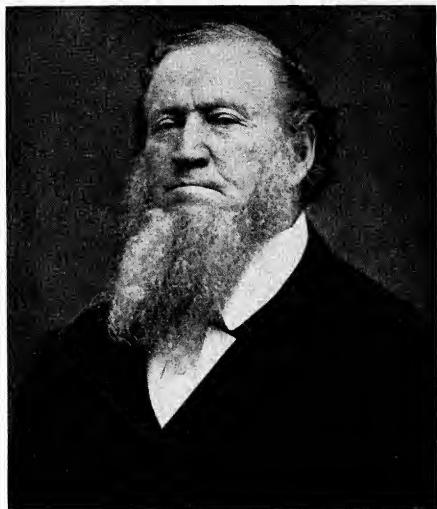
Another event that must have provoked great interest among the children in the Lion House parlor was the Utah War during the years of 1857-58. Where else in all the nation was there a father who dared to defy the government of the United States and keep the armies out of the territory until misunderstandings could be cleared up in Washington?

No doubt he often described the many notable visitors who called at his office. Among them were Horace Greeley, Mark Twain, General William Sherman and even an emperor from Brazil. Topping the list, in the minds of the very young children, at least, was probably the actor Tom Thumb and his equally diminutive wife.

After the discussion came the singing of familiar songs — old-time ballads and songs of a religious nature. There were many talented musicians among the family to act as accompanists. Amelia Folsom both played and sang very well. One daughter, Fanny, had a gilded harp on which she could play an entire opera after a single hearing.

The family hour ended with all kneeling together in prayer, usually led by the father.

The rest of the evening was spent according to individual desires. With



Said a daughter of President Brigham Young, "He could be stern, but was the kindest, wisest and most loving of fathers."

the younger children in bed, the women would gather in the sitting room to sew and visit. The older children did more or less of the same. Often they engaged in amateur theatricals down in the basement schoolroom, where the small children were taught by Harriet Cook Young. Their father had a platform built for their dramatics and almost any play could be easily costumed from the contents of four and 20 closets.

Also down in the basement there were large steel hooks for the pulling of molasses or vinegar taffy candy and a small stove for popping corn. President Young liked to eat the latter in a bowl of rich milk. Said one of his daughters,<sup>1</sup> "Father never left anything undone that would add to our happiness."

In the summer there were trips to the bath house at the hot spring as well as to Great Salt Lake, an all-day journey by wagon.

In 1854 Brigham Young had a pleasure boat built for members of the family and friends to cruise on the lake. The "Timely Gull" was 43 feet long and designed with a stern wheel to be propelled by horses working a treadmill. The boat was not destined to sail the salty waters for very long, however, being wrecked by a gale and strewn along

<sup>1</sup>Clarissa Young Spencer in *One Who Was Valiant* by Mrs. Spencer and Mahel Harmer, Caxton Printers, Caldwell, Idaho; 1940.

the shore after making only a few trips.

Even with a large family, the Church leader took a deep personal interest in every single one. When a daughter announced that she had been invited to a party, he more than likely would inquire who was to be her escort and if there were any "gentiles" invited.

All was not playtime for the boys and girls at the Lion House. Each was expected to do some share of the work, especially during fruit season when enormous amounts of strawberries, apples and peaches had to be picked.

On Sunday there was neither any play nor work that could be avoided. Not only members of the family but the hired help as well were expected to make it a day of rest. The big dinner of the week was served on Saturday so there would be cold meat left over for Sunday. The girls' beaux could come on Sunday to be entertained in the parlor but if they went buggy riding, they must do so on some other night of the week.

"He could be stern when occasion demanded," wrote that same daughter,<sup>1</sup> "but he was the kindest, wisest and most loving of fathers. His constant thoughtfulness for our happiness and well-being endeared him to all of us. The bond between my father and me was as close as if I had been his only child and I am sure that each of the other children felt the same way."

## On Father's Day



SUNDAY, June 16, is Father's Day. There will be only quiet recognition of the head of the home and the part he plays such as: a pleasant Sunday dinner, a congenial ride in the family car, a trusting hand placed in his as they enter the meeting-house, or a pat on his cheek by children as they lean close to him

and tell of their love. Such can be Father's recompense.

Bryon Cheever, Sunday School superintendent of the Heber Second Ward, Wasatch (Utah) Stake, is well repaid by the adoration of daughters Barbara and Kathryn.

—B. O. H.

## REVEALED

WILL my work today reveal Him?  
Will the Master's touch be shown  
As I labor in my duties

So His presence will be known?

Will my acts today reveal him?  
Kindly thoughtfulness and cheer  
Brightening by consideration  
Others till they feel Him near?

Will my words today reveal Him?  
Never angry or uncouth,  
Always patient, wise and gentle  
As a channel for His truth?

Will my love today reveal Him?  
Radiant with all that glows,  
That my life may be a blessing  
As through me His spirit shows?

Lord, may I reveal today  
Thee in all I do and say.

—Della Adams Leitner.

## HELPED BUILD CHARACTER\*

IT was fair time when the water-mellons Jim had been growing ripened to maturity. He decided that outside the fairgrounds would be an excellent place to sell them. He had scarcely begun to call out his wares, however, when he saw his father standing in the crowd, looking at him angrily.

"Jim," he said, "drive on home. You are disgracing the good name of the Penneys."

In the quiet of the home, Father Penney sat down to teach his son a lesson. "You were getting trade away from the others inside the fairgrounds," he said. "They had to pay high for the concessions, and here, outside, you were paying nothing. Don't ever let me hear of a son of mine taking advantage of others for his own profit."

This experience, no matter how painful at the time, helped Jim build his own business in later years. To-day hundreds of store fronts across the United States bear the name of this boy who learned early in life to be honest and fair. His name — J. C. Penney.

—Arthur S. Anderson.

\*Based on material in *Mothers of America* by Elisabeth Logan Davis; published by Fleming H. Revell Co., New York; 1954; page 85.

# He's Harvesting Peaches and Men

By Paul Cracroft\*

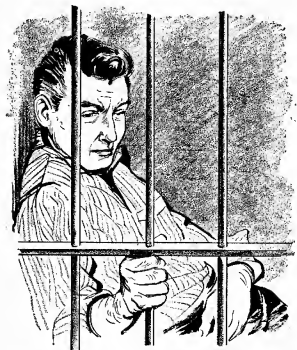
**R**AY F. SMITH is a man who takes pride in his peaches and apples. But for eight years he has been harvesting a crop of even greater value: the souls of reclaimed men.

The wiry little ex-Marine and postal clerk is "on call" every Sunday, four hours each Tuesday and — for practical purposes — 24 hours each day. He is official Church of Jesus Christ of Latter-day Saints chaplain at the Utah State Prison near the Point of the Mountain south of Salt Lake City.

When he first meets a prisoner, Chaplain Smith tells him that the only direction he can go is up. He warns each man against the professional criminals he will meet behind bars.

"Don't listen to them," he cautions. "In the sordid business of crime, they're just unsuccessful businessmen or they wouldn't be here either."

He tells them frankly, too, that the road back to the top is far bumpier and not nearly so short as State Highway 187, the two-block



Drawing by Charles Nickerson.

*He cautions new ones, "In the sordid business of crime, they're just unsuccessful businessmen or they wouldn't be here."*

road which dead-ends at the prison gates. Consequently, he attempts to enlist each inmate—no matter what his religion—in the prison's religious program.

Usually, church services feature inmates on some part of the program but utilize "outsiders" as speakers and for musical numbers. The second Sunday of each month is "all inmate Sunday." On still other occasions, young people come to the prison to hear first-hand accounts from the inmates.

Occasionally, inmates with Latter-day Saint backgrounds (40 per cent of the prison population<sup>1</sup>) can tell ward or stake officials where mistakes are being made during the "critical" years.

## Began Book of Mormon Study

Called many years ago to be Sunday School superintendent of his ward, Ray Smith received a letter from President David O. McKay, then general superintendent of the Deseret Sunday School Union. Brother Smith never forgot one line of that letter: "You are now responsible to your bishop for the religious education of your ward."

So Ray Smith began taking the Book of Mormon to his job at the Salt Lake post office to read on his lunch hour. It took him six months to finish the book. But he followed this daily routine for eight years, reading the scripture through 16 times!

When prisoners in the old Utah State Prison asked for a Book of Mormon specialist to help them with their study, he was recommended. He took the assignment and has filled it well since May, 1949.

Perhaps it was poetic justice when the chaplain heard a young Indian tell a group of prisoners, "I know that the Book of Mormon is a history of my people. Thank God that I came to prison to learn this fact.

\*Paul Cracroft (executive secretary of the University of Utah Alumni Association) is assistant Sunday School superintendent in Parley's Fourth Ward, Salt Lake City.



RAY F. SMITH

*With some men he sees a flowering of firm faith.*

I am waiting for the time that I can go back to my people to teach them about this book."

Not many months ago Chaplain Smith and his wife visited "Clifford" in the Piute village just outside Cedar City. The Indian pointed out the building where he now serves as a teacher to his people, telling them of the role of the American Indian in the Book of Mormon's thrilling story.

## Hate Changed to Respect

Another man he befriended was an artist whom he once asked to paint the vision of Lehi.

"Ah, I hate that book and all it stands for," was the snarled reply.

Ray Smith was to learn that the outburst came from a man who, at 14 years of age, had been placed in solitary confinement in reform school with nothing but a copy of the Book of Mormon.

"Sure, I read it. I had to read it to keep from going crazy, but I learned to hate it, as you may imagine," the inmate reiterated.

But hatred changed to respect as he reread the Nephite record under Chaplain Smith's patient direction. After two months of painstaking research, the young artist put on canvas a vivid and dramatic portrayal of Lehi's dream. The iron rod, the deep chasm and the other symbolical imagery of the vision were especially meaningful to a man who had spent 20 of his 34 years in prisons or reform schools.

The painting was destroyed by fire about the same time that the artist completed his prison sentence. Fortunately, colored slides of it are available, and the artist, now a re-

*(Concluded on opposite page.)*

<sup>1</sup>United States Department of Commerce figures estimated that 69.3 per cent of Utah's population in 1935 were Latter-day Saints.

# Their Words Mirrored Actions

By Arthur S. Anderson

WHEN a man writes of noble thoughts and deeds, they are often a reflection of the life of that author or poet. Such is the case of these world-famous men of the written word:



Considerate  
of Other's  
Feelings

JAMES RUSSELL LOWELL was the editor of the *Atlantic Monthly* when it began publication in 1857. While the things which this famous poet published had to meet a high standard, Lowell was very considerate of the feelings of those who submitted material for publication.

Once a young school girl from Maine sent a poem to the magazine with the hope of seeing it in print. Lowell thought the poem excellent, all but the last stanza. Rather than reject the work, Lowell rewrote the final verse and published the poem.

This kind act encouraged the

young writer who aspired to make all of her future work worthy to stand in such distinguished company.<sup>1</sup>

<sup>1</sup>Ticknor, Caroline, *Glimpses of Authors*, 1922 edition, Houghton Mifflin Co., pages 80, 81.

## There Were Thoughts for Others

ONE Thanksgiving Day as Edmund Clarence Stedman, the "Poet Laureate of New York," was about to seat a large group of dinner guests in his home, he was informed of a young writer's wife and children who were without food. While the guests waited, their host personally packed a basket of food and sent it with a check to the unfortunate family.

Stedman's sincerely considerate nature would not allow him to enjoy a meal knowing he had neglected a friend who was in need of help.<sup>2</sup>

<sup>2</sup>Ticknor, Caroline, *Glimpses of Authors*, 1922 edition, Houghton Mifflin Co., pages 204, 205.



Discipline  
through  
Love

## HE'S HARVESTING PEACHES...

(Concluded from opposite page.)

spectable citizen, wants to repaint the picture.

Ray Smith's battle against error goes on and on. With some men he sees the gradual flowering of firm faith; with others progress is slower, perhaps indiscernible.

"But it all has taught me an important lesson," he says. "I know you don't have to die to go to hell. I've seen men there."

What he could have added — but didn't — is that Ray Smith is not the kind of a man to leave them there.

students could not bear to see their teacher unhappy.<sup>3</sup>

<sup>3</sup>Bolton, Sarah K., revised by Fahey, William A., *Famous American Authors*, 1952 edition, Thomas Y. Crowell Company, page 42.



Honesty Was  
Important  
to Him

SIR WALTER SCOTT became an accomplished writer of poetry and novels at an early age. Great wealth came to him as a result of his writing and enabled him to live in luxury most of his life.

As he approached old age and was weakened and worn with sickness, Sir Walter was informed of the failure of a publishing house in which he was a partner. All the money he could raise was not sufficient to pay the debts.

Though he probably could have escaped the obligations created by his partners, he felt honor bound to pay them.

For six years he worked long hours with his pen and took only a meager living from the profits of his labors. He did not grieve over his plight, for he had always found more happiness in work than in the money it produced.

At the end of the six years, Sir Walter Scott had created some of the greatest works of his lifetime — writings that are still active on bookshelves. *The Fair Maid of Perth* and *Scott's The Life of Napoleon Bonaparte* would probably never have seen the printed page had this man not had the desire to deal honestly with his fellow men.<sup>4</sup>

<sup>4</sup>Frank, Maude Morrison, *Great Authors in Their Youth*, 1915 edition, Henry Holt & Co., page 20; and Pearson, Hesketh, *Sir Walter Scott, His Life and Personality*, Harper & Brothers, pages 220-243.



*"Too many children and adolescents have absorbed false attitudes toward law and order. The important periods of child-*

*hood and adolescence have suffered greatly from lack of sufficient character training and parental leadership . . .*  
—J. Edgar Hoover.

Thus the daily newspapers paint their pictures of a constant war against wrong thinking and wrong doing. From these papers, magazines, radio and television, and from your life around you, draw material to breathe life into your lessons . . .

## Teach for Today

*By Kenneth S. Bennion*

A MAJOR goal of all teaching is to give practical, current application to every lesson. Its achievement is not easy. It is reached only through prayerful, long-range planning and preparation.

At a national convention, a famous speaker stepped to the platform, laid a few clippings before him, and said, "I always prepare my talk from today's paper."



Men looked at each other. At one table these comments were heard:

"I can read the paper back home."

"And he gets \$200 for this!"

"Unprepared! This won't be good."

But the talk was good! It was the most practical and inspiring of the convention. Much of its value lay in the fact that it was tied into the life and problems of the day.

Let's see how this approach might work in Sunday School:

On July 28, 1957, classes in Course No. 9, *Leaders of the Scriptures*, will consider Lesson No. 27, "Alma, the Great High Priest." The lesson begins with a quotation:

"Children have more need of models than of critics." (Joubert)

That's something for the teacher to think about — and for parents, too!

Next, there are nine questions to encourage a study of the manual. Each one is thought-provoking.

Now let's look at the lesson itself. The reading time is about 10 minutes — and the class period is 45 minutes! (Some teachers will probably include a chapter of *Roy and Ralph's Adventures in Shangri-la*.)

Certainly the lesson will need considerable amplification. Paragraphs 2 and 3 are especially important. They can be tied right across to our pupils and their problems.

The story that follows is so like the history of the Church in this dispensation — the persecutions, the settling and the resettling — that it can be made interesting to everyone who knows anything of pioneer history.

#### Refer to Standard Works

We shall want to read, too, the Book of Mormon references, *Mosiah*, Chapters 23 and 24. Here is far more material than we can use. Let us include as much as possible, but save time enough for the application.

Now let us turn to *The Instructor* of February, 1957, the latest issue available when this article was written.

On the front cover we have the picture of a national leader who fears God and who seeks to know and do His will. Those who live in the United States of America can be thankful that their chief executives have nearly always been men who sought to administer the affairs of government according to the will

of God. *The Instructor* contains brief quotations as evidence of this fact.

President David O. McKay, in his article on page 33, drives home the lesson that only right living is worth while. Merely to exist is nothing. Note particularly the choice paragraph beginning near the bottom of page 33.

There are further lessons on the value of right living on pages 38 and 39, which tell about Gene Fullmer, of boxing fame.

Pages 40 and 41 contain strong statements concerning qualities that make men truly great, as was Alma. Read also two quotations at the bottom of page 43.

The article about David H. Elton, page 47, tells of a great teacher of the kind Alma sought, for his people.

"To Them of the Last Wagon," by President J. Reuben Clark, Jr., is almost the modern version of the travels in search of spiritual and personal freedom that Alma and his faithful followers took in the long-ago days of the *Book of Mormon*.

#### Articles in the Daily Paper

Now let us turn briefly to a newspaper, the *Deseret News-Salt Lake Telegram* of Feb. 16, 1957.

An article on the front page tells us of the efforts of good men in the Utah legislature to pass laws that will help their state continue to be a safe, prosperous place in which to live. Their daily sessions are opened by prayer, that God may guide their thinking and their actions. Another story tells of the efforts of similar men to solve problems, not of one state or nation, but of the whole world.

An illustrated article tells of two young men, arrested in connection with an attempted robbery of a market. Here is a story that grips the heartstrings, for it tells of the wrong doing and wrong thinking of two very young men, who, it is alleged, took a wrong turn and became enemies of society. Somewhere along the line, some of us must have failed in our duty. This news item gives emphasis to the story of Alma's selection and preparation of those who were to teach his people.

We read, further, that a civic club, in cooperation with a taxicab company, is offering free rides to people who wish to attend the church of their choice.

We read of crimes, which reveal that there are among us many whose

thoughts are evil and selfish. They are a threat against the security and happiness of good people everywhere.

An editorial quotes J. Edgar Hoover,<sup>2</sup> who says, "Too many children and adolescents have absorbed false attitudes toward law and order. The important periods of childhood and adolescence have suffered greatly from lack of sufficient character training and parental leadership, guidance and example. . ."

Thus the daily newspaper paints its picture of the constant war against wrong thinking and wrong doing. Sometimes we are discouraged because the wrong seems to be overcoming the good. But throughout the land there are so many people working in the cause of righteousness that we feel confident our leaders, like Alma, the great high priest, are winning the struggle. We feel encouraged and strengthened to join with them.

Thus, from our lesson manuals and supplements, the *Standard Works*, *The Instructor*, the newspapers and other sources, we find abundant material to help us breathe the breath of life into our teaching. Let's never again lead our pupils to Mount Sinai, lecture to them about a law propounded long ago, and then at the end of the class period leave them wandering in the wilderness!

#### Suggested References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his preparation of this lesson are: "Some Easy Steps in Lesson Preparation" by M. Lynn Bennion, Jan., 1955; "Link Your Lessons Together" by Ralph B. Keeler, Feb., 1955; "Striking Fire with Learners" by Don A. Orton, June, 1955; "Make Every Lesson Count!" by J. Smith Jacobs, Sept., 1955; "What Are Your Teaching Methods?" by Mima Rasband, Oct., 1955; "Build Lessons Around Real Objectives" by Hazel F. Young, Dec., 1955; "Tell Them a Story" by Hazel W. Lewis, Mar., 1956; "Teach More than Subject Matter" by Lowell L. Bennion, May, 1956; "Troubled with Discipline?" by Rex A. Skidmore, Aug., 1956; "Chalkboard Challenge" by Marion G. Merkle, Oct., 1956; "Class-made Maps Live Longer" by Howard R. Driggs, Nov., 1956; "Dramatize Your Lessons" by O. Preston Robinson, Dec., 1956.

<sup>1</sup>Imaginary title.

<sup>2</sup>Director, Federal Bureau of Investigation.

# Gospel Teaching I Remember Best

By Merlo J. Pusey

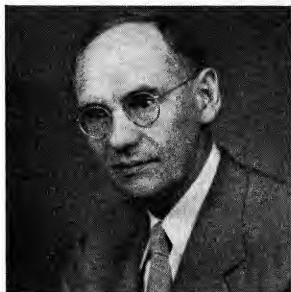
THE teaching in the Church that I remember best came at a time of life when I was most in need of a bridge between religion and science. Like thousands of other young men in the early twenties, my first introduction to geology, bi-

ology, sociology and some of the other sciences caused me to wonder if there could be any reconciliation between the findings of men through the experimental method and religious truth. The unfolding world of science seemed new and exciting. By comparison, teachings of the Church seemed rather trite and old-fashioned.

At that time I was working as a reporter for the *Deseret News* and attending the University of Utah in Salt Lake City. The time available to me for Church activity was very limited. At the Eighteenth Ward (Salt Lake City), however, I encountered a new challenge in the stirring Sunday School and Young Men's Mutual Improvement Association classes conducted by a young lawyer. He seemed to give a vitality to the Gospel message that I had not previously experienced. As I reflect upon those lessons by Byron Anderson, I am sure that they greatly enhanced my anchorage in the Church.

Byron was a young man at the time. He had the dynamism that appealed to youth. He told interesting stories and did not hesitate to come to grips with the problems that were troubling some of the college students in his classes. Without turning his back upon the facts or truths that men may discern from their research and experience, he magnified the glories of the Gospel and made them very real to us.

It is difficult now to remember the substance of the lessons that Byron taught. But his manner of teaching stands out most vividly in my recollections. By relating the Gospel directly to the chief problems and interests of the day, he seemed to give it a deeper meaning. His classes grew rapidly, and he was soon talking to a sizeable audience instead of a small class. I shall always be grateful for his vigor, industry and understanding at a time when it was especially important to me to have new vistas of religious truth opened.



MERLO J. PUSEY

For us he made the Gospel glories real.

"I REMEMBER . . ."

(Concluded from page 165.)

## Man of Few Words



Selden I. Clawson,  
94; 105 East South  
Temple, Salt Lake  
City, Utah.\*

"Grandfather Young was a man of few words, always had a dozen things to do and tried to do them all at once. He always wanted to be called grandfather — loud enough for all to hear. If we did not call him grandfather, he would say, 'What's the matter with you this morning?'"

"Grandfather always asked a lot of questions of us youngsters. He always talked right to the point. He let me understand what he was talking about and what he expected me to do.

"When he approached us on the street, he had a habit of keen analysis and would look us over very thoroughly. I remember once having on an old hat and he asked me, 'Where did you get that hat?'"

"In discipline he would take a child over his knee and give him one good hard spat and say, 'Don't do that again.' It was the humiliation they suffered, rather than the hurt, that was effective."

\*Brother Clawson is the oldest living grandson of President Brigham Young.

## THE AUTHOR

PULITZER Prize winner Merlo J. Pusey is a native Utahn but has resided since 1928 in Washington, D.C., where he is associate editor of the *Washington Post* and *Times-Herald*.

The Pulitzer Prize he was awarded in 1952 was for biography: a two-volume authorized biography of Charles Evans Hughes. Three other books he has authored are *The Supreme Court Crisis*, *Big Government: Can We Control It?* and *Eisenhower the President*.

Also in 1952, Brother Pusey was awarded one of the two Frederick Bancroft prizes for the best works in the field of history and foreign affairs, the Tamament Institute prize and a doctor of letters degree from Brigham Young University, Provo, Utah.

The second son of John Sidney and Nellie Quibell Pusey, he was born Feb. 3, 1902, in Woodruff, Utah. He attended the old LDS University in Salt Lake City and received a bachelor of arts degree in 1928 from the University of Utah, Salt Lake City. Meanwhile, he worked as reporter and assistant city editor at the *Deseret News* (the Church's daily newspaper in Salt Lake City) from 1922 to 1928.

He married Dorothy Richards Sept. 5, 1928, in the Salt Lake Temple and they went east on their honeymoon. They stayed in Washington, D.C., and he worked briefly as a copy reader for the *Washington Daily News* before joining the *Washington Post* staff as editorial writer.

Brother Pusey has been instructor in various priesthood and Young Men's Mutual Improvement Association classes and now is instructor of the high priest group in Chevy Chase Ward (Washington). From 1931 to 1933, he was second counselor in the Washington Branch presidency. Brother Pusey — who has three sons — also has been Boy Scout troop committee chairman in Chevy Chase Ward for 10 years.



PAINTED BY ARNOLD FRIBERG FOR CECIL B. DeMILLE'S  
BIBLICAL MOTION PICTURE "THE TEN COMMANDMENTS"

*ARTIST'S NOTES ON THE PAINTING — Moses is shown here wearing the great Levite robe that marks his tribal lineage. He is lean and gaunt, his clothing torn and ragged, from the terrible ordeal he has just endured in crossing the desert. As in all desert country, water was precious, and for trying to steal the water that rightfully belonged to Jethro, whose mark it is on the well, the thieving shepherds deserved the clouting they received at the hands of Moses. In the hands of a man who knows how to use it, a shepherd's staff can be a formidable weapon. Since, as Josephus tells us, Moses had been a military commander in Egypt, he no doubt had the power and skill to take care of himself in a fight. Strength and valor are always found in those whom the Lord picks for His leaders. The girl dressed in white is Zipporah, eldest of the seven daughters of Jethro and the one who will later become the wife of Moses. Near the well are shown a watering trough and leather water buckets.*

## MOSES SUBDUES THE SHEPHERDS AT JETHRO'S WELL



AND IT CAME TO PASS in those days when Moses was grown, that he went out unto his brethren and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he slew the Egyptian and hid him in the sand. And when the Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters and they came and drew water and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to their father, he said, "How is it that ye are come so soon today?" And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water



enough for us and watered the flock." And he said unto his daughters, "Where is he? Why is it that ye have left the man? Call him, that he may eat bread." (*Abridged from Exodus, Chapter 2.*) And when Moses came, he told him what testimony his daughters bare to him, that he had assisted them, and that, as he admired him for his virtue, he said that Moses had bestowed his assistance on persons not insensible but were both able and willing to return the kindness, and even to exceed the measure of his generosity. So he made him his son, and gave him one of his daughters in marriage and appointed him to be the guardian and superintendent over his cattle; for of old, all the wealth was in cattle. (*Abridged from The Works of Flavius Josephus*)

*This insert prepared with special text for "The Instructor" magazine of The Church of Jesus Christ of Latter Day Saints*



# John's Faith and God's Power

By Marie F. Felt



*"Remember that without faith you can do nothing."*  
Doctrine and Covenants 8:10.

*Able to see again, John enjoyed playing  
in the sunlight with his handied wheel.*

IT was in Rotterdam, Holland, that John lived with his mother and two sisters. His grandmother lived with them and they were so proud to have her there. She was such a sweet person and they all loved her dearly.

The house in which John lived was a four-story apartment house and John's family lived on the third floor. Their apartment consisted of a living room and a kitchen. One of the interesting things about their apartment was that the beds were all built in. When the family was ready for bed, they would open a door in the wall and there were the beds. They were bunk beds built on top of one another. In the morning, after all were awake and up for the day, the door was closed and no one could see the beds at all until the wall door was opened again in the evening.

In Holland, little children can go to kindergarten when they are only 3. That is what John wanted to do, too, but something dreadful had happened to him. His eyes had become sore and hurt him so much that he was unable to stand the daylight. His mother had to keep the blinds down on the windows to shut out the light. Even at that, poor little John would get down under the table where it was still darker. That made him feel a bit more comfortable. He really should be taken to a doctor, people told his mother, but she was so afraid. He was the only little boy she had and she was so afraid that something still more dreadful might happen to him. [End of Scene I.]

When John was 6 years old, he had to go to school. That was what the law said. If he did not go, a policeman would come to his home to find out why and that is exactly what happened. John was too sick to go and so the policeman came. When he found out what the trouble was, he had John's grandmother take him to school. There the school doctor would help him. In a short time, they sent John to a hospital where other good doctors understood eyes and what to do for them. As long as John stayed at the hospital his eyes felt better but as soon as he came home, his eyes hurt him as much as ever.

What should he do? Who could help him? Who knew how to cure him? If only he could find this out, he would be so very grateful, he told our Heavenly Father. [End of Scene II.]

John was now 11 years old and his eyes were not getting better. They were still so bad that he did not even go to school. He could not read one thing that they had on the blackboard nor in the books. All he

could do was sit at home with a white bandage over his eyes. He could not even play. Oh, how he wished and hoped and prayed that someone would come along who knew what to do so that he would be made well.

One day his mother learned something most wonderful. The prophet of the Lord; the President of the Church; the man who was the head of all God's work on this earth was coming to Holland. He was even coming right to Rotterdam where she and John lived. He would know what to do for John. They must be sure to be there so that they would be able to talk with him.

"Imagine, John," she said, "he has the same power to bless and heal as Jesus had when He lived on this earth. You remember what Jesus did at the Pool of Bethesda. He had the power from our Heavenly Father to bless the dear old man who was there. Jesus told him to 'Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.'" (John 5:8-9.)

John and his mother often talked about President Joseph F. Smith and the visit he soon would make. Once John said, "Mother, if President Smith would just look into my eyes, they would get well. I know that they would." His mother thought so, too, but she wondered if, with a large crowd there, President Smith would have the time to bless her little boy. [End of Scene III.]

When the great day came, John went with his mother to the meeting. As he sat there listening to President Smith telling the people the things that our Heavenly Father wanted them to do, he wished so much that he could see him, but all that he could do was hear.

After the meeting was over, President Smith went to the door so that he could shake hands with all the people as they passed by. When President Smith saw John, he laid his hand on his head. Then he lifted the bandage from his eyes and looked right into them as John had wanted him so much to do. Then very quietly and gently he said, "Heavenly Father will grant thee the desire of thy heart." Then John and his mother passed on. [End of Scene IV.]

When they reached home, John said, "Mother, my eyes are better. The pain is all gone." Then he took the bandage off.

"Oh, Mother, I can see! I can see!" he cried.

His mother could hardly believe it. She asked

what color her dress was and he told her. She held up a book and asked what it was that she had in her hand. He told her that it was a book. Then she knew that our Heavenly Father had healed the eyes of her little boy as President Smith had promised.

That night, in the little apartment on the third floor in Rotterdam, John, his two sisters, their mother and grandmother knelt in a very special thank you prayer to our Heavenly Father. John was now able to see and only the power and blessings of the priesthood had been able to do this. To President Joseph F. Smith, our Heavenly Father's servant, they would always be grateful that he had been sent to Rotterdam where they lived. [End of Scene V.]

#### References:

The above is a true story. John is now a grown man living at 737 South 8th West in Salt Lake City, Utah. His full name is John J. Roothoff. We are grateful to him for sharing his story with us.

#### This Story May Be Used with the Following Lessons:

- Course 1 - Lesson 25.
- Course 3 - Lessons 17 and 43.
- Course 5 - Unit 2, Lesson 4.
- Course 7 - Lesson 27.
- Course 13 - Lessons 13, 14, 15.

#### Pictures that May Be Used with this Story:

- Standard Publishing Co. Picture No. 293, "At the Pool of Bethesda."
- Picture No. D-8217, President Joseph F. Smith.

### How to Present the Flannelboard Story

#### Characters and Props Needed for this Presentation Are:

- John, age 3.
- John's mother.

John's grandmother.

- A table.
- Some chairs.
- Policeman.
- Doctor.

School principal.

President Joseph F. Smith, standing.

John, age 11, with bandage over his eyes.

John's two sisters, both younger than John, about 9 and 7 years of age.

#### Order of Episodes:

##### Scene I:

**Scenery:** In the living room of John's home. John's mother, grandmother and John, age 3, are there.  
**Action:** John's mother and grandmother are at the table, talking. John is under the table with a white bandage over his eyes.

##### Scene II:

**Scenery:** The principal's office at school.  
**Action:** As the doctor examines John's eyes, the policeman who had come to John's home, the principal of the school and John's grandmother watch.

##### Scene III:

**Scenery:** Same as Scene I.  
**Action:** John, his two sisters and their grandmother are seated around the table as John's mother (standing) tells them she has learned that President Joseph F. Smith is coming to Rotterdam.

##### Scene IV:

**Scenery:** At the church.  
**Action:** President Smith looks into John's eyes. John's mother is standing by his side.

##### Scene V:

**Scenery:** Same as Scene I.  
**Action:** John, his mother, grandmother and two sisters, all standing, are excited and thrilled as John takes off the bandage and finds that he can see. All kneel in prayer to thank our Heavenly Father for this great blessing.

#### Question Box

## Financial Help when Purchasing Chalkboards?

### Purchasing Chalkboards

**Q.** Will the Church building committee assist wards in equipping their rooms with chalkboards?

**A.** In *The Messenger*, issued by the Presiding Bishop's Office for January, 1957, it was suggested that each ward should have available a chalkboard in each classroom. If your ward desires financial help for this project, it should write to the Church building committee and request Form CBC-23. The Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, has all kinds of chalkboards and will supply a price list on request.

### Avoid Adult-Prepared Talks

**Q.** How can we prevent a boy or girl reading a statement written by an adult for a 2½-minute talk?

**A.** The development of a 2½-minute talk should center around the teacher and the class discussion. At least two weeks advance notice is necessary to the member assigned. The talk often may be given as an assignment in a lesson or a review of a previous week's lesson. See *The Sunday School Handbook*; May, 1956, edition; page 43.

### Should There Be a Talk Director?

**Q.** Does the general board recommend appointment of a special 2½-minute talk director in the ward Sunday School?

**A.** "Because the 2½-minute talk should be closely tied to the lesson, the responsibility for its development should rest with the class teacher. For this reason the appointment of a special 2½-minute talk director for the Sunday School is not recommended." See *The Sunday School Handbook*; May, 1956, edition; page 45.

\* \* \*

### When Should Hymn Practice Be Held?

**Q.** Should the sacrament service precede or follow the hymn practice?

**A.** The sacrament service is the last order of exercises in the worship service before the separation to departments. This is recommended so as to give the most reverential attitude possible immediately prior and as a carry-over to the class period. See *The Sunday School Handbook*; May, 1956, edition; page 23.

—Conducted by Superintendent Lynn S. Richards.





Flannelboard figures for "John's Faith and God's Power."

Drawings by Dorothy Handley.



By her own interest, a mother can awaken in her children a delight for reading.

## HOW DO YOU HELP?

*"Reading is to the mind, what exercise is to the body. As by the one, health is preserved, strengthened and invigorated; by the other, virtue (which is the health of the mind), is kept alive, cherished and confirmed."<sup>1</sup>*

### FOR PARENTS

#### Home and School Cooperation

► "What Parents Can Do about Their Children's Reading" by Sam Duker and Thomas P. Nalley; *Child Study* magazine, Spring, 1957; published by Child Study Association, 132 East 74th Street, New York City; 65 cents.

Professors Duker and Nalley, co-

authors, are teachers at Brooklyn College and the University of Rhode Island. They list steps how parents may evaluate the reading program in the schools and how they may aid in improving it.

The authors contend it is the mother who must awaken the child

to the delight of reading by her own interest. She must read to the children when they are young and stimulate their imagination by discussion.

The home and school — cooperating together — should make the best books available and encourage the reading of them.

### FOR GOSPEL TEACHERS

#### Authentic Gospel Interpretation

► *Answers to Gospel Questions* by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah; \$2.50.

One way of understanding controversial Gospel questions is to know

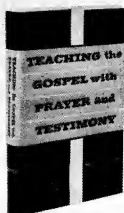
<sup>1</sup>Addison, Joseph; *The Tattler*, No. 147.

where to find scriptures that bear on the questions. Another is to have an authority (one who has made a deep study of all available informative sources) interpret these questions under the spirit and inspiration of our Heavenly Father.

In this book you have both. You have the scriptural quotations and

where they may be found and Elder Joseph Fielding Smith's inspired and logical interpretation of these often debated questions.

The missionary, the priesthood leader and all auxiliary teachers should read and study this book for accurate interpretation of Gospel principles.



### Pertinent Proselyting Procedure

► *Teaching the Gospel with Prayer and Testimony* by Willard A. Aston; Bookcraft Company, Salt Lake City, Utah; \$3.

A helpful guide for every missionary! With insight and understanding, the author discusses these pertinent points of missionary procedures; prerequisites of missionary work, proper attitudes in teaching, getting to the point, how best to present the basic beliefs of the Church, and the power of prayer and testimony.

The new and inexperienced missionary both in the stake and mission field will find these simple rules efficacious in presenting and teaching the Restored Gospel.

\* \* \*

### The Shape of Palestine

► *The Geography of the Bible* by Denis Baly; Harper and Brothers, New York City; \$4.95.

Denis Baly, resident of Palestine for 15 years, principal of George's Upper School in Jerusalem, visiting lecturer in political science at Kenyon College, Ohio, has an enviable background to qualify him for the authorship of this provocative book.

The author has made his own maps and charts and has taken the many pictures which appear in the book. He has traveled again and again over the entire land of Palestine, known today as Israel and Jordan. This coverage was done mostly on foot and donkey, although some surveys were done from the air and by automobile.

The author's objective was to furnish the Bible student with geographic conditions in these lands as they are related to Biblical history, since modern living is fast changing the geography of the land.

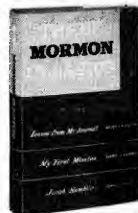
### An Example to Emulate

► *Lehi Sunday School History* by Andrew Fjeld; Free Press Publishing Company, 145 South 1st West, Lehi, Utah; \$3.

A priceless record of the Sunday School activities in Lehi, Utah from 1866 to 1904, this valuable history gives precious information concerning the growth of the Sunday Schools in that community and the people who were a part of it. Love and leadership exhibited in this movement by men and women — untrained in pedagogy, but who relied upon the spirit of their Heavenly Father, and study, to guide them — is inspiring.

It would be well for all stakes to follow this excellent example and gather data, records, and all available other information into a Sunday School history to preserve for future Sunday School leaders the achievements of the past.

\* \* \*



### Spiritual Giants' Journals

► *Three Mormon Classics* compiled by Preston Nibley (*Leaves from My Journal* by Wilford Woodruff, *My First Mission* by George Q. Cannon and *Jacob Hamblin* as told to James A. Little) Bookcraft Company, Salt Lake City, Utah; \$3.25.

This is a remarkable book containing many personal experiences in which the power of God was fully manifested. These excerpts from the personal journals of spiritual giants of the Church will provide many faith-promoting incidents to enrich Church history lessons.

\* \* \*

### Symbols of Good or Evil

► *All of the Women of the Bible* by Edith Deen; Harper and Brothers; New York City; \$4.95.

This is a surprise book. It contains 379 pages which are devoted to the dramatic stories of the women

who played important, vital roles during Biblical history. One is deeply impressed by the far-reaching influence of these women upon the happenings of their time. They stand as symbols of righteousness or evil.

The author has taken not only the Bible as source material but the writings of such great historians as Josephus. Did you know that two evil sisters took part in the condemnation of Paul? Many other such interesting bits of information are given to intrigue the reader and bring the Bible to life.

\* \* \*



### "Upon this Rock . . ."

► *Revelation* by Lewis J. Harmer; Bookcraft Company, Salt Lake City, Utah; \$3.25.

One of the greatest blessings given to faithful members of the Church is the "still small voice" which speaks to man in the quietness of his soul and reveals to him God's will. This is personal revelation, claims Brother Harmer.

The author has defined revelation as communication between God and man. To receive revelation man must be in tune with God and cultivate the spiritual sensitivity needed so communication may take place. Revelation, if invited, comes to assist the individual in his own life or aid him in the execution of any assignment or calling.

\* \* \*

### FOR SELF-IMPROVEMENT

#### Everyday Living Guide

► *Stay Alive All Your Life* by Norman Vincent Peale; Prentice-Hall, Inc., New York City; \$3.95.

The author continues his views on how to live successfully. Based on such scriptures as, "For, behold, the kingdom of God is within you" (*Luke 17:21*), Dr. Peale's book gives special emphasis to faith as the key to happiness and success.

This book will lift your spirits and upsurge self-confidence.

# Proper Preparation Saves Time, Too!

Conducted by Wallace G. Bennett

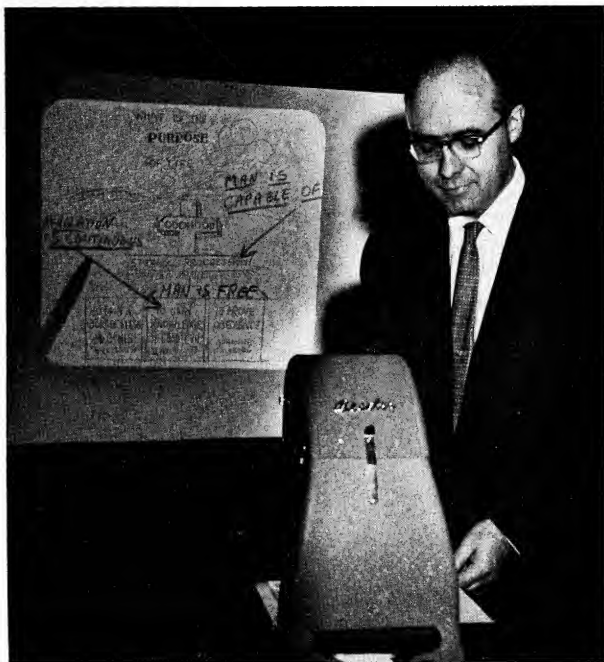


Photo by Ernst Studio.

Arch L. Madsen finds Vu-Graph to be a time saver in teaching and reviewing lessons.

## He "Projects" His Blackboard

A Vu-Graph projector has become Arch L. Madsen's "right arm" to aid in the preparation and presentation of lesson material for the Gospel Essentials class in Short Hills Ward, New York Stake. Average class attendance is approximately 50 persons.

The Vu-Graph projects material from a transparency to the wall in front of the class. Everyone can see, even in normally lighted classrooms. The unit enables the teacher to maintain eye contact with the class while he uses it. This is one of its principal advantages.

Many "blackboards"—full of charts, maps, outlines, quotes, summary material and other information—can be prepared during the week. Brother Madsen finds that by doing this he can make more effective use of the always-too-short class time. He averages about 20 slides per lesson. Using this system forces him to prepare the lesson not only

for the next week, but far in advance.

Review and summary work before the class becomes easy to do by simply saving the slides from the previous lesson or lessons and projecting them on the wall, together with all recorded notes and points around which the previous lessons have been built. For the year end review the last Sunday in 1956 he used more than 100 slides to cover the year's subject.

Brother Madsen finds classroom interest and discussion is stimulated through the major use of another approach to the brain. When someone indicates confusion on an earlier point, the slide is brought back to serve as the discussion basis.

Nearly all of Brother Madsen's slides are handmade with grease pencil. As funds will permit, he intends to build a library of more than 1,000 slides, all professionally prepared. One such is a reproduction of a chart from a recent issue of *The Instructor*.

This slide library is being built around the basic points of the Gospel with every type of illustrative technique incorporated. Brother Madsen is reproducing such material as newspaper clippings, charts and pictures.

The instrument is so versatile that its possibilities are almost unlimited. Slides can even be made on the typewriter. Slides made with grease pencil can be used over and over again by simply erasing the writing with cheese cloth or paper tissue.

The Vu-Graph is widely used for training purposes in the armed forces and in industry. *The Instructor* shares Brother Madsen's belief that it has a real use in Church teaching. Any interested readers may contact Brother Madsen at No. 3 Canterbury Lane, Short Hills, New Jersey, for further information.

• • •

## "Cares, Knows, Plans"

"THELMA Christiansen, teacher of the Gospel Doctrine class in Moreland Ward, Blackfoot (Idaho) Stake, is one who cares, one who knows and one who has a plan," according to Genevieve Lindsay of the Blackfoot Stake Sunday School board.



Sister Christiansen thoroughly prepares an outline each week. Then she adapts it to the needs and interests of her class. Her approach to each lesson is always well-thought-out and interesting.

She has the class secretary make charts, maps and obtain such pertinent material as pictures to supplement the lesson. This material comes from many sources. The class secretary also assists with blackboard talks and other demonstrations.

Class participation is good because she practices this thought: "A little less of me, a little less of you, and a little more of us." She is more interested in teaching people than she is in teaching lesson material. She knows her class members; knows how to compliment them; how to encourage the timid, and how to tactfully hold the "monopolizers" in check. She knows how to ask stimulating questions, and how to use a simple diagram on the board to clinch a point.

Mother of six and grandmother of 19, Sister Christiansen is enjoying her first Gospel teaching experience, although she has had public school teaching and library experience.

### Her Enthusiasm Is Contagious

EDITH BELL's teaching in the Junior Sunday School in the Pocatello Fourteenth Ward, Pocatello (Idaho) Stake is so successful because her enthusiasm for the Gospel is contagious. She teaches Course No. 3



Edith Bell

Preparation extends to many hours. Stories, pictures, flannelboard illustrations, coloring books, Christmas cards and other aids are all used with the lesson objective in mind. The flannelboard is her specialty. She is constantly looking for material to save and file.

Her projects and enthusiasm hold the children from Sunday to Sunday. If a child is absent, however, Sister Bell sends him a postcard telling him he was missed. She also uses the postcard method to enlist new members. Each child is made to feel very important.

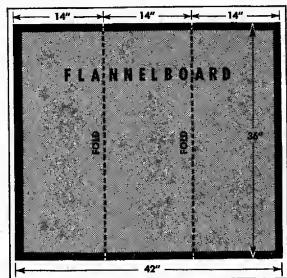
She also says she could not teach successfully without *The Instructor*.

### Ingenuity Helps

MEMBERS of the Fullerton Ward Sunday School superintendency, Orange County (California) Stake,

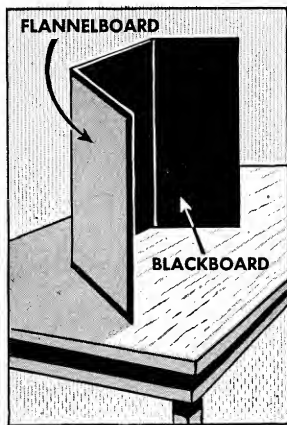
recently devised a portable blackboard-flannelboard combination. Simply constructed, it has been of great benefit.

Three pieces of masonite 14 x 36 inches were gum-taped together,



Dimensions of combination board shows overall length to be 42" by 36" high.

side by side, so the finished product was 3½ x 3 feet. The edges were bound with electrician's tape. The smooth side of the boards was painted with blackboard slating. The other side had flannel attached to



Drawings by Dick Carter.

This three-fold combination flannel- and blackboard is hinged for easy carrying.

it. While the boards were sometimes mounted on easels, they also could stand by themselves because the tape hinges allowed the end boards to be moved in slightly.

Cost of the boards was \$3 each, or only \$18 for all six the ward made. At the time the boards were constructed, only two classrooms in the building were equipped with chalkboards.

The superintendency which developed the boards—J. Melvin Gibbey, Kean Farrer and Ralph W. Moon—has since been reorganized.

### They Delight in Personal Mail

ONE of the favorite methods of lesson presentation of Myrla Williams is to sketch the story on the blackboard as she tells it. Invariably the children ask for more pictures.

Children delight in receiving personal mail so when a child is sick or has a birthday, she remembers him with a card.



Myrla Williams

Sister Williams, Nursery teacher in Timpanogos Second Ward, Timpanogos (Utah) Stake, does not hurry through her lesson preparation. She starts right after Sunday School for the next week.

### Teacher Is Best Visual Aid

A TEACHER is the most noticeable visual aid before a class. Lorna Schlote knows how to use the other aids; but her appearance, voice and bearing help her tremendously. She teaches "Living the Gospel," Course 27, in Ogden Fifteenth Ward Sunday School, Farr West (Utah) Stake.

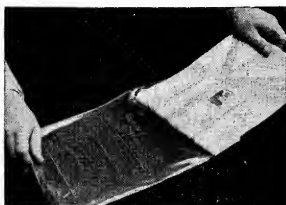


Lorna Schlote

Here is an appraisal of her by Phyllis K. Richards of the stake board:

"She radiates a pleasant smile, real enthusiasm, and physical and spiritual cleanliness. She uses good taste with her wearing apparel. Her clothes are smart and suitable but not conspicuous. She is modest. Her hair is always neat and beautifully done. She has a pleasant, clear voice, pitched correctly and easily understood. When she speaks, she brings rich experiences and information to others. This sends them on their way with a stronger heart and a higher regard for spiritual values. Her quiet graciousness brings relaxed ease."

If there is a particularly outstanding performance in some phase of Gospel teaching, being done in your stake, ward or branch, please report it to: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

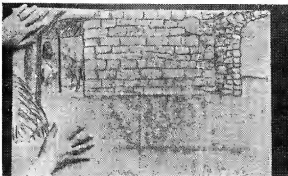


When time is pressing, you can purchase ready-made flannelboard story backgrounds.

### What's New?

NEW teaching, library or visual aids materials received recently at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah — and now available from there — include the following:

Flannelboard scenes (24 x 36 in.), \$1.95 each. Scenes available: Temple palace, two different outdoor scenes, indoor, grassy slope, village, seascape, mountain top, night, village

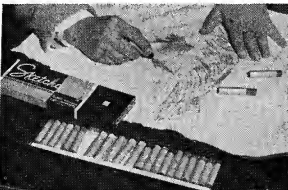


Manger scene is one of 16 backgrounds colorfully painted to help you tell story.

approach, Christmas, resurrection, outdoor with lake and prison.

Arnold Friberg Book of Mormon paintings in postcard size (3½x5 inches); set of eight, 49 cents.

Sketcho crayons with a special oil base so they may be used on flannel; \$1.75 for a box of 24.



If you cannot buy exact scene needed for your story, draw it with "Sketcho" crayons.

Suedeograph ("Elijah Reveals the Priesthood"), suitable for youth or adult classes; \$3.95.

LDS Church History Charts (22 x 34 inches); set of 12, black and white, \$3. Chart titles: American Ancestry

of Joseph Smith, The Heavens Open, Translating the Plates, Early Beginnings, New York and Ohio Periods, Northwest Corner of Missouri, Illinois Period, West Central Illinois, Nauvoo Period, The Church and Brigham Young, Mormon Pioneers, Church Growth. Charts are compiled by Milton Jenkins Jones.

Reynolds' Book of Mormon Chronological Chart; 14x41 inches, colored, \$1.50.

### Preserving for the Future

IT would be easy for a ward librarian to put to good use three copies of each issue of *The Instructor*.

One copy would be filed each month to become part of the bound volume at the end of the year. This copy would be unmarked and protected as any good book is protected from abuse.

The other two would be for clipping — two copies of each issue needed because articles are printed on both sides of a page. From these clipping copies could be taken the center spread pictures, cover pictures and charts. These should be mounted, catalogued and filed for ready use by any teacher.

Articles could be clipped and mounted in scrapbooks. One book might include only those articles dealing with principles of the Gospel; another, use of visual aids; a third, inspirational articles; a fourth, suggestions for improving teaching techniques; etc. There also might be a page in each scrapbook for cross references (one article might be inspirational and deal with one of the principles of the Gospel, too).

A new teacher having disciplinary problems with her class might borrow the scrapbook on teaching techniques. Another in need of supplemental information for a lesson on the Articles of Faith could borrow the scrapbook about principles of the Gospel.

On the other hand, if a teacher's supplement referred to a specific article in a particular past issue of *The Instructor*, she could use the appropriate bound volume.

### Let's Make Picture Books

MAKING a picture book isn't difficult. Make some for your ward library — on the Ten Commandments, maybe; or a story about being good to Mother and Father.

Two possibilities are cloth books or accordion folders.

For a cloth book, use old sheets. Tear or cut a sheet into strips as wide as you desire the book's pages to be high. Mark a strip into equal sections — each the size of the desired page.

Put the story or book title in the first section, which will be the cover. On the succeeding sections, draw the pictures you want or trace them from other books or magazines.

Color your pictures, but be sure to use colors that won't fade or blur. Some paints will be satisfactory but be careful the colors don't run on the material. Consider using crayons and setting the colors by pressing the finished picture with a hot iron.

When you have drawn all the pictures, fold the strip like an accordion. Of course, you should not try to use the back of the cloth. With the strip folded, sew by machine or by hand down the left side and that will hold the pages together.

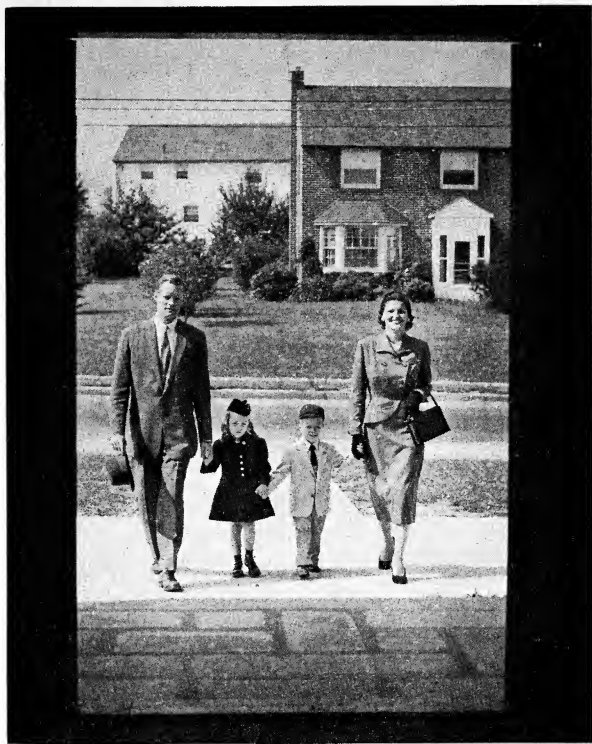
For the other idea, lay pieces of cardboard side-by-side but leaving just a narrow space between each. Next, tape the pieces of cardboard together; turn them over and tape the other side. The tape will act as a hinge — provided the small space was left between boards.

Each piece of cardboard then becomes a page—with as many pages as needed. Fold all the pages together like an accordion for easy handling.

# Dad Can Set the Pattern

By Superintendent

Lynn S. Richards



*When Father comes, they all come. But when he stays home . . .*

MELCHIZEDEK Priesthood quorums are in a unique position to do more at the present time for advancement of the Sunday School cause than any other group in the Church. Could you believe that the Sunday School class in which this body of priesthood and their wives are enrolled is the poorest attended of all classes? An average of less than 20 per cent of the members of the ward enrolled in the Gospel Doctrine Class attend Sunday School on any one Sunday.

In some of the wards almost 100 per cent of the boys and girls between the ages of 8 and 12 are attending their Sunday School classes. Not so with classes which deacons, teachers, and priests attend. As members of the Aaronic Priesthood advance, their attendance at Sunday School declines.

This alarming and sobering fact is revealed in statistics of Sunday School attendance. At deacon's age, average attendance for boys and girls is 59 per cent; at teacher's age,

51 per cent; and at priest's age, 38 per cent to 29 per cent. The average attendance for their parents in the Gospel Doctrine course is 18.9 per cent.

When this matter was brought to the attention of stake superintendents and stake presidencies in the Los Angeles (California) area, one stake president said, "This is alarming. By working with our priesthood quorums we can certainly correct this situation in a hurry."

An investigation was made by this same stake to determine why Melchizedek Priesthood members were not bringing their wives and families to Sunday School. It was found that some high priests were elderly and thought two meetings in a row would be strenuous. Facilities for resting between meetings solved this disability. It was next found that members of the stake were being interviewed during the Sunday School class period for stake positions; this practice was discontinued.

A common difficulty proved to

be an inclination on the part of Melchizedek Priesthood members to go home after priesthood meeting, and stay home rather than return to Sunday School with the family. They complained that the meeting-house was overcrowded.

Stake and ward superintendents know how to relieve most crowded conditions. It is by adoption of the double schedule-double use plan for two Sunday Schools in one ward, set out fully in Chapter XV of *The Sunday School Handbook* (May, 1956, edition). Many bishops and stake presidents are enthusiastic about this plan.

Concerning teaching, some complained. What more worthy project could quorums of the priesthood have than to strengthen Sunday School teaching? Members of priesthood quorums could better prepare themselves to assist the Sunday School in its primary objective of teaching the Gospel to every member of the Church. The Sunday School is the teaching organization of the Church and needs and deserves the full support of Melchizedek Priesthood quorums.

President William Noble Waite of South Los Angeles Stake has concluded that priesthood quorum presidencies of his stake should become better acquainted with the Sunday School. Each teacher of a priesthood quorum should have *The Instructor* and a more intimate knowledge of Sunday School ways, procedures and material. As a result, word was obtained from Matthias W. Merrill, stake Sunday School su-

*(Concluded on page 191.)*



# "O My Father"

AUGUST, 1957: "O My Father,"  
*Hymns—Church of Jesus Christ  
of Latter-day Saints*, No. 138.

This is the great hymn and prayer written by that poetic genius, Eliza R. Snow. We are singing it this time with the music which was used by our people until the beginning of the present century. This melody by Lowell Mason is a great and fervent one, and lends itself to hearty singing. It is felt by many of our discerning musicians that if we were to adopt this music again, as we did in the early days of the Church, we would sing "O My Father" much oftener than we do now. It is quite rarely that we sing all of the four stanzas with the McGranahan tune, because of the long time it takes. But the Mason tune goes at a faster pace so that the four stanzas may be sung in quite the usual time of a hymn. We recommend this Mason tune most highly.

For Choristers: 1. Note the metronome indication. It recommends a

beat at about every second. So make haste slowly, and let your directing beat be spirited but not too fast. Check your time with the second hand of a watch, and don't let your blood pressure get you too excited when you stand before the people.

2. How loud shall we ask people to sing it? It is a prayer, and all true hymns are prayers. But they are not meant to be whispered. Urge everyone to sing equally loud at a level of double *forte*. It will do us good to fill our lungs with what it takes to "shout praises to our God." This is not a private prayer, but one sung fervently by a host of faithful souls.

3. This hymn begins with an up-beat. Have you practiced recently how you give a good preparatory beat? Did you try it out in preparation meeting? Remember, our people need the lungs well filled with breath in order to be able to sing the two beginning notes. Give them a reasonable and clear chance to sing them.

4. Shall we sing all of the first line in one breath? Can we do that? It would be very uncomfortable to do that, and not worth the effort. Furthermore the music phrase breaks naturally in the middle, and a breath is natural there in all four stanzas. We recommend breaths where they occur naturally, namely in the middle and at the end of each of the four lines.

5. Notice that the third line begins with the first beat instead of an up-beat. Therefore, be especially clear with your beat at this place. You might even with good taste hurry slightly over the rest at the end of the second line. Do whatever is necessary to make your people comfortable, and encourage them to sing with heart and soul, with might and main.

For Organists: 1. If you play pedals, then you will wish to play them mostly an octave lower than written. That part will be easy.

2. Remember to breathe with the singers where they breathe.

3. Let rhythm roll forth from your fingers in majestic style. You will notice that people will sing usually in a sort of meandering time. But you need not be wavering rhythmically at the organ. Pay close attention to a steady beat, and people will enjoy it, and praise you for the wonderful authority you show in playing the organ. Everybody loves rhythm, but few there be that find it. So study to produce it.

4. Make your sound fairly loud, at least to equal the sound of all the singers combined.

5. Important: Hold the half note at the end of the first line only a quarter note. This is so the other quarter can be a rest for breathing. But hold the half note at the end of the second line a full half note, followed by the quarter rest. This is necessary so the singers will not start the third line too early.

6. Give full attention to that great, slow, rhythmic lilt in this hymn, which will lend strength and majesty to your organ part.

—Alexander Schreiner.

## Sacrament Music and Gems

For the Month of August

Grave LE ROY J. ROBERTSON



### SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

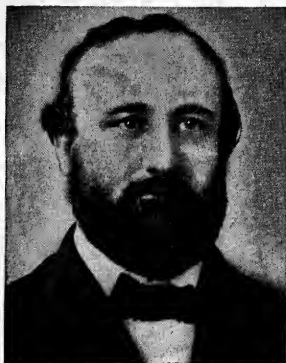
HE that is greatest among you  
shall be your servant.<sup>1</sup>

HOW great the wisdom and the  
love  
That filled the courts on high  
And sent the Saviour from above  
To suffer, bleed, and die.



<sup>1</sup>Matthew 23:11.





GEORGE Q. CANNON  
*He stayed to convert a kingdom.*

(To the teacher: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on stake conference Sunday during the third quarter of 1957. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, the objective should be followed as stated.)

**Objective:** To develop within the members of the class a willingness to see the sermons in others' lives and a determination to apply this knowledge to their own daily living.

**O**UR greatest sermons are found in distinguished lives. The lives of great and noble Latter-day Saints are an inspiration to Church members around the world.

A man whose contribution many years ago spans time, is felt now and will continue to be felt in future years is George Quayle Cannon.

In 1840, John Taylor went to the home of his brother-in-law, George Cannon, upon his landing in Liverpool, England. Through this man's influence, George Cannon and his wife joined the Church, and soon after—June 18, 1840—three of their children also became members. George Q. was one.

*Suggested Lesson for  
Stake Conference Sunday  
—Third Quarter*

## There Were Sermons in Their Deeds

*By Melba Glade*

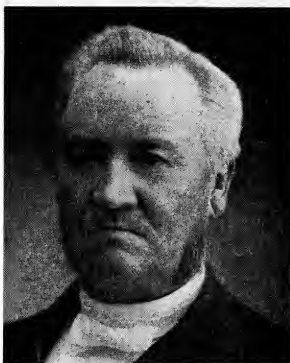
The Cannon family started for Zion, sailing from Liverpool in the ship *Sidney*, Sept. 17, 1842, but the mother died during the journey and was buried at sea. The family continued their journey to Nauvoo where on Aug. 19, 1844, the father died.

John Taylor was editor and publisher of the *Times and Seasons* and the *Nauvoo Neighbor*, and it was in his office that George Q. learned the printing business. He lived in the home of John Taylor and was a member of his family until 1849.

The young man traveled with the main body of the Saints from Nauvoo to Winter Quarters, and from Winter Quarters to the Salt Lake Valley, arriving Oct. 3, 1847.

George Q. Cannon first served as a missionary in California. Then during the summer of 1850, he was called with nine others to go on a mission to the Sandwich (Hawaiian) Islands. They landed at Honolulu Dec. 12, 1850. Though the elders were sent to preach the Gospel to the white people they soon saw that little could be accomplished.

The majority of the elders were in favor of returning home without attempting to teach the natives. But Brother George Q., seeing himself surrounded by a whole nation which was ignorant of the principles of the Gospel, was so powerfully impressed with the feeling that he ought to stay and warn the nation that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and preach the Gospel to this people.



ANTHON H. LUND  
*At 16, he became a branch president.*

Four other elders remained with him. They learned the language, and were the means in the hands of God of bringing to large numbers a knowledge of the Gospel. Elder George Q. Cannon acquired the language with great ease and performed a wonderful mission. He also translated the Book of Mormon into the Hawaiian language, which was a most difficult task. When Elder Cannon sailed from Honolulu on his return to America, July 29, 1854, there were four thousand members of the Church in Hawaii.

He returned to Salt Lake City from his mission to California Jan. 19, 1858, and that night he was appointed adjutant in the standing army that was being organized to defend the people when it was learned that Johnston's army was on its way to Utah.

When it was decided that the people in Salt Lake City should leave their homes and journey south, President Young instructed George Q. Cannon to take the *Deseret News* press and materials and some printers and move to Fillmore and from April until the following September he published the paper there.

As he was returning to Salt Lake City from Fillmore with his family, he was met by a messenger from President Young with a note saying he had been appointed to a mission to the Eastern States, that the elders who were to accompany him were waiting for him and they would leave the next day. He left his family in the care of his young brother, David, and hurried on to Salt Lake City. He had no home, but was sure the Lord would care

for his loved ones while he was in His service.

Soon after his return from this mission, on Aug. 26, 1860, he was ordained an apostle by President Brigham Young.

May 14, 1862, George Q. Cannon was directed to go to Washington, D. C., as he had been elected to serve in the U. S. Senate. He labored faithfully there in an endeavor to get the territory of Utah admitted into the Union as a state. When Congress adjourned, he returned to England to preside over the European mission. He visited twice the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France.

During the winter after his return from Europe (1864-65), he reorganized and taught a Sunday School that had been discontinued in the Fourteenth Ward. In January, 1866, he commenced the publication of the *Juvenile Instructor*.

At the organization of the Sunday School Union in 1867, he was made general superintendent, which position he held until his death.

In March, 1901, Brother Cannon went to Monterey, California, because of his health but his strength gradually failed. On the morning of Apr. 12, 1901, he passed away.

George Q. Cannon was indeed a man whose energies were spent unceasingly in the cause of truth.

Anthón Henrik Lund was born in Aalborg, Denmark, May 15, 1844. He was left motherless at 3½ years, and his father was drafted into the Danish army where he served until the boy was 7.

Anthón, therefore, was reared by a grandmother who started this alert child in school when only 4 years. He astonished his teachers by advancing rapidly; and at the age of

11, he was top pupil in the school.

Under the guidance of his grandmother he also read chapters from the Bible aloud to her and thus became well informed in Holy Scriptures.

The Gospel was taken to Denmark in 1850 by Elder Erastus Snow. Young Anthón's uncle, Jens Anthonson, was among the first converts. His beloved grandmother accepted the Gospel and was baptized in 1853. When the boy was 12 years old, he too was baptized.

When young Anthón was only 13, he was called to serve as a missionary. He had already acquired skill in speaking English and was, therefore, a great help in translating the *Millennial Star* into Danish and helping Saints prepare to immigrate to Zion.

In spite of his youth, this brilliant young man became a powerful public-relations representative for the Church in that area. On one occasion he walked ten miles in a driving snow storm to attend a meeting where the elders from Utah were to preach. The elders did not arrive and the hall of people felt disappointed. Then young Anthón arose and asked them kindly to give him their attention. He held them spell-bound for the entire period of the service.

After the meeting, scores of these listeners rushed up to him and shaking hands, thanked him most cordially. Several of those present later joined the Church.

At the age of 16, young Anthón was ordained an elder and appointed president of the Aalborg Branch. In addition, he was a traveling elder in charge of five other branches. This work he continued until he left for Utah as a 17-year-old.

With others in 1864, he was called by President Brigham Young to be

a teamster to transport Saints from the Missouri River to Salt Lake City. Brother Lund performed this work with credit. Later he was called to Salt Lake City to learn telegraphy. He then returned to Mount Pleasant where he served as telegrapher.

Moving to Ephraim in 1870, he married Sarah Ann Peterson. They reared seven of their nine children.

In 1871 and in 1883 he filled missions to Scandinavia. During his second absence in Europe, he was elected to the Utah Legislature. His most notable work on returning was legislation resulting in organization of what is now the Utah State University of Agriculture and Applied Sciences.

In 1889 Brother Lund was ordained an apostle by Elder George Q. Cannon. Four years later, he was sent to Liverpool to preside over the European Mission.

Brother Lund was prominently identified with Religion Class work from its beginning and in 1900 was chosen its superintendent. The same year, he also became Church historian.

In 1901, President Joseph F. Smith chose Elder Lund as his second counselor. For 20 years he was associated in the First Presidency of the Church.

Brother Lund, as president of the Genealogical Society of Utah, gave this work tremendous impetus.

He died Mar. 2, 1921, at the age of 77 years. Few men in the history of Western America have made as many contributions as Anthón Henrik Lund. He was one of Utah's men of educational distinction because he studied at every opportunity.

President Lund's greatest gift, perhaps, was an understanding, sympathetic heart.

## JUDGE NOT

LET each man learn to know himself;  
To gain that knowledge let him labour  
To improve those failings in himself  
Which he condemns so in his neighbour.  
How leniently our own faults we view,  
And conscience's voice adeptly smother;  
Yet, how harshly we review  
The selfsame failings in another!

And if you meet an erring one  
Whose deeds are blamable and thoughtless,  
Consider, ere you cast the stone,  
If you yourself be pure and faultless.

Oh, list to that small voice within,  
Whose whisperings oft make men confounded,  
And trumpet not another's sin.  
You'd blush deep if your own were sounded.

And in self-judgment if you find  
Your deeds to others are superior,  
To you has Providence been kind,  
As you should be to those inferior.  
Example sheds a genial ray  
Of light, which men are apt to borrow.  
So first improve yourself today,  
And then improve your friends tomorrow.

—Anonymous.

# Helping Children Live the Gospel



Children's ideas of God may grow out of their experiences with nature and dependable adults.

By Hazel F. Young

**"FEED** my lambs," said the Saviour, and the thrill of this challenge motivates teachers of young children to provide spiritual experiences which will help them live the beautiful principles of the Gospel.

It is for this purpose the Junior Sunday School has been organized, and it is for this purpose that manuals or guides for lesson planning have been prepared. Sister Hazel W. Lewis helped us to see in her May, 1957, *Instructor* article how a manual evolves from the deep thinking and cooperative planning of committees who humbly call upon our Heavenly Father for guidance and spiritual direction in this very important undertaking.

Manuals are guides for spiritual learning, being filled with significant Gospel concepts and a variety of enriching activities for children. They are to be used by conscientious

teachers to assure children's true worship of our Heavenly Father through story, prayer, song, discussion, all kinds of creative expression, and good wholesome living.

As guides, the lesson manuals contain many specific helps for teachers, usually including spiritual interpretations so principles of the Gospel may be grasped by children in an understanding way.

Let us refer to the manual for Course No. 1A, *Beginnings of Religious Praise*, for clarification of this feature. Religious themes are developed under two general topics: (1) Beginning to understand our Heavenly Father and the world He created and (2) Beginning to make choices and face responsibilities. Under the first topic, nine units are developed as follows:

- (1) God Is Our Heavenly Father.
- (2) The World Was Created.

- (3) Jesus, the Saviour of the World.
- (4) The Family Plan.
- (5) We Are Born To Be Loved and To Love.
- (6) We Return to Our Heavenly Father.
- (7) The Bounties of the Earth.
- (8) Church of Jesus Christ of Latter-day Saints.
- (9) Prayer.

The concept that God is our Heavenly Father is developed in Unit 1. As a guide for teachers who work with the precious children of our Heavenly Father, a spiritual interpretation of the theme is given as follows:

"Religious ideas grow out of the child's everyday experiences — his ideas of kindness to others, his ideas of giving or sharing, his ideas of helping others, of loving and forgiving."

"The idea of God may grow out of the child's experiences with nature

and dependable human beings. Appreciations for our Heavenly Father and His goodness to all His children come to small children gradually and slowly as we interpret His world and all it gives to them.

"The process of growing in religion is first the rich unidealized experiences and then slowly and wisely the sharing of the thoughts of others.

"Let us have informal conversations with these four-year-olds, sharing, if we can, something of the freshness of their enthusiasms; sharing their wonderings, and restraining any desire to cut them off with a few words. Help the child to sense something of the largeness of his outreach; his awareness and assurance of a Giver of all comes as he grows."<sup>1</sup>

In addition to this unit interpretation, there is a spiritual quotation and pertinent ways for bringing the spiritual theme to children as an introduction for each lesson within the unit. All of this is done so the beautiful principles of the Gospel may be brought to children in such a way that they may be inspired to live closer to our Heavenly Father and in friendly harmony with our fellow men.

Teachers are also guided in their own interpretation of Gospel principles and in transmitting of their beauty and practicality of good living to children who comprise the oldest group of Junior Sunday School — the 7 and 8-year-olds.

"Children of this age are expanding their spiritual interests and growing in appreciation of the principles and practices of our Church as seen through ordinances, rituals, and everyday living. Those given thought in the manual are baptism and confirmation, the sacrament, the power of the priesthood, tithing, fast offerings, temple marriage, blessing of children, Word of Wisdom, and Sabbath-day observance."<sup>2</sup>

Lesson materials in this manual, *Living Our Religion — Part II*, are organized around the following: Central Thought, Materials of Content, Materials of Enrichment, and Living the Lesson. This last part is an attempt to apply the Gospel principles into the everyday living of boys and girls, which is the only true measure of evaluation that learning takes place.

Attempts are also made in each of the other manuals for Junior Sunday School groups to make testimony a living thing. In *Beginnings of Religious Praise*, Course No. 1A, this part is called "Remembering and Doing," and in the *Growing Spirit-*

<sup>1</sup>Swapp, Addie L., and Gilmore, Addie J., *Beginnings of Religious Praise*, 1954 edition, Utah Printing Company, page 17.  
<sup>2</sup>Jipson, Margaret; Young, Hazel F., and Darger, Evelyn, *Living Our Religion—Part II*, 1952 edition, Utah Printing Company, page viii.

ually manuals, Courses No. 2 and 3, it is entitled "Spiritual Growth."

Lesson manuals, as guides for spiritual growth and development, are also rich in supplementary and enrichment materials — songs, action plays, poetry and stories. Again a direct attempt upon the part of authors and manual-writing committees is made to weave these important participation activities into spiritual themes around which lessons are fashioned.

Spirituality is always the goal in lesson writing. Each story, each bit of poetry, each song and each creative activity must contribute toward an objective designed to build spirituality into the lives of the precious children of our Heavenly Father.

Let the manuals guide you in your important soul-satisfying task of complying with the request of our Saviour when He said, "Feed my lambs."

\* \* \*

#### NEXT MONTH'S ARTICLE

NEXT month's article will be, "Know Ye the Truth," by Claribel W. Aldous.

\* \* \*

#### Junior Sunday School HYMN OF THE MONTH for August, 1957

#### Story of the Good Shepherd

"Dear to the Heart of the Shepherd," *The Children Sing*, No. 16.

"I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11.)

This beautiful hymn tells the story of the Good Shepherd. Its message gives boys and girls a deep understanding of the love He has for all His children as He watches over them.

It may be introduced by a brief discussion of the title of the song, "Dear to the Heart of the Shepherd." All children are near and dear to the heart of our Heavenly Father. The Shepherd is Heavenly Father. He loves us and we are His children in the flock. The Good Shepherd group in the flannel cut-outs may be used in the discussion.

Because of the length of the song, it is suggested that only the *verse* be taught. Some of the smaller boys and girls will do well to just learn the phrase, "Dear to the Heart of the Shepherd," while older ones will know the words of the first verse by the end of the month.

The meaning of certain phrases of the song, such as "other" lost sheep, needs to be explained.

It is interesting to observe that the first measure of the song begins with *six* one-count notes, while the second measure has *two* three-count notes. A similar type of rhythm is used throughout the entire song. Be sure to hold the *long* notes their full value and especially the *tied* ones. The song should be sung at a moderate tempo. Try combining the beat and interval method when teaching the song. Observe that some notes are repeated several times within the same measure.

When the song is learned, the chorister or one of the teachers may sing the alto part as the children sing the soprano part. The harmony should be pleasing to the ears of boys and girls.

—Florence S. Allen.

\* \* \*

#### IDEA EXCHANGE

#### Usher Given Responsibility

A morning of reverence and worship does not just happen. It is a product of thoughtful, prayerful planning and working. Co-ordinators and teachers are making the most of their opportunity by creating proper attitudes in the children. There is evidence that girls and boys are more fully realizing that the Sunday School chapel is a house of worship.

In one Junior Sunday School the usher was given a great responsibility. He was to remind the children they were to be quiet and reverent during the worship service. If boys and girls were talking, he quietly stood, with arms folded, by the row where he noted a disturbance. The children knew why he was there and respected the reminder.

—Lorna C. Alder.

\* \* \*

#### WARD LIBRARY SUGGESTION

#### Each to His Own

*The Best House in the World*; story and pictures by Laura Bannon; published by Houghton Mifflin Company, Boston, Massachusetts; \$2.25.

"OURS is the best house in the world," purred Stripety Cat. But Sammy wasn't sure. Home was a wonderful place, but high up in the old apple tree in the

back yard Robin lived in a wonderful nest. Sammy visited Robin and thought his house very fine — until he tried to picture himself, Daddy, Mother, Striped Cat, and his red tricycle perched in a house with no roof.

He visited Squirrel, but his house had no walls to keep the cold out. He visited Screech Owl's house in the tree trunk; also, Rabbit's and Chipmunk's houses under the roots of the apple tree were visited. But there was something wrong with them all. Sammy concluded each has the home that is best for each of them, including himself.

The book is illustrated with gaily colored full page pictures and with black and white drawings.

This is a delightful story for 4-year-olds and up.

—Mima Rasband.

#### ENRICHMENT MATERIAL

#### A Story for Telling

##### RAGS WAS A PUP

RAGS was a dear little snow-white poodle with such soft curly wool that he looked more like a lamb than a dog. The man who gave him to Mary called him "Rags," but no one could understand why such a beautiful woolly dog should be called "Rags."

Mary was a little lame girl and could not run about and play like other little girls, for she had to hop about on a crutch. Rags was her

very best friend, and they were always together. Mary's father was dead, and her mother worked out all day leaving Mary alone with Rags. They were never lonesome; however, for they were always happy when they were together.

One morning Mary and Rags were sitting on the doorstep watching the people when a black-eyed man came by.

"That's a fine poodle," said he.

"Indeed, he is," cried Mary. "He's my very own, and I love him more than anything else."

"Can he do any tricks?" asked the man.

"I should say so," said Mary, for she had taught the dog all he knew.

"Just watch him."

Rags stood on his hind legs and danced, and even tried to speak by little barks. The man asked Mary if she would sell him.

"No, indeed, I won't!" said Mary. "He is my own Rags, and I cannot let you have him."

The man seemed to be very angry, and went away.

The next morning the black-eyed man came back and again asked Mary to sell him the dog. Mary again refused. Suddenly he glanced hastily up and down the street, and seeing no one, grabbed Rags from Mary's arms and fled. Mary screamed and tried to follow, but her poor little crutch would not let her. She sobbed and cried until she grew white and cold, and her mother found her in a little heap on the floor with her little crutch beside her.

All night long she tossed to and fro calling and praying for Rags, and when morning came she had a high fever.

One afternoon when everything was so still in the room that you could hear Mary's faint breathing, there was a pattering of feet and a little white poodle dashed into the room and jumped on the bed. It was Rags! But you never would have known him for he was so thin and dirty, and his little feet were bleeding as if he had traveled a long way.

He licked Mary's face and tried to tell her how he got away from the man; but Mary could not understand dog language, and so she never knew.

From that day Mary grew better and though she never could understand how Rags came back to her, she just smiled and said he found his way because he loved her so much.

• • •

#### Poem for Reading

##### THEY MAKE HAPPY DAYS

Two eyes to see nice things to do;  
Two lips to smile the whole day  
through;

Two ears to hear what others say;  
Two hands to put the toys away;  
A tongue to speak kind words each  
day;

A loving heart for work or play;  
Two feet that errands gladly run —  
Make happy days for everyone.

—Camille W. Halliday.

#### DAD CAN SET THE PATTERN

(Concluded from page 185.)

perintendent, that of 553 subscriptions to *The Instructor*, 105 subscriptions were for priesthood quorum officers and teachers.

We can expect Melchizedek Priest-

hood quorums to set the example. By their attendance at Sunday School, they will bring with them members of the family in the Aaronic Priesthood, their wives, and children. We must look to them for the leadership, which is theirs by virtue of their calling.

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#### COMING EVENTS

June 2, 1957

Sunday School

Sunday Evening Program

August 18, 1957

"Bring-a-friend" Sunday

## UTAH TRAILS BEFORE THE MORMONS

(Concluded from page 169.)

Seven men commanded by Mauricio Arze and Lagos Garcia traveled north to trade with the Timpanogos Indians in 1813.<sup>3</sup> Antoine Robidoux traveled this improved route, called "The Spanish Trail," in 1837 and 1842. Others had traveled this trade route going into Utah Valley as early as 1805.

As travel to California increased and trade opportunities with the Indians diminished the Spanish Trail developed southward as a shorter route west. For 20 years after the Mormons came, the southwestern segment of the trail saw heavy use by California immigrants while the eastern portion fell into disuse. On the map opposite only two major segments of the maze of pathways of the Spanish Trail are shown.

Others seeking a trail from New Mexico to California included Antonio Armijo. He, in the winter of 1829-30, led a Pacific-bound expedition along what subsequently became known as the "Spanish Trail" and was still later called the "Mormon" or "Southern Road."<sup>4</sup>

William Henry Ashley's men developed a most important gateway into the Great Basin by way of South Pass, Wyoming. Coming through the pass, William Sublette wintered in Cache Valley in 1824-25, trapping for Ashley's fur company. A member of Sublette's party, Jim Bridger, is often credited with discovering the Great Salt Lake. In April of 1825, Ashley himself began a boat trip of exploration down the Green River. After taking company furs back to the States, he returned to sell out his fur company interests to Jedediah Smith, David E. Jackson, and Sublette.

As senior partner of what was to become known as the Rocky Mountain Fur Company, Smith was reputed to carry both Bible and rifle. He could use both effectively. He was the first known white man to traverse Utah from north to south. He did so seeking a route to California. On his return from the Coast to a rendezvous at Bear Lake the following year, he was saluted by a cannon, the first wheeled vehicle to have crossed the Continental Divide. He had discovered the second overland route to the Pacific.

Another member of this fur company, Etienne Provot, accompanied William Ashley across the Wasatch Mountains to Great Salt Lake and then explored with him south as far as Sevier Lake and as far north as Cache Valley.<sup>5</sup> The river and city of Provo, Utah, are named for Provot.

Simultaneous with the efforts of Ashley and his men, Peter Skene Ogden made several trips for the Hudson's Bay Company into Utah from 1825-29. The river and city of Ogden, Utah, were named for this doughty explorer.

In 1833, Captain B. L. E. de Bonneville directed Joseph Reddeford Walker with a party of frontiersmen to "explore the Great Salt Lake"; however, Bonneville's true assignment for Walker was to trap through to

California. Walker's group reached its goal and returned the following year. Lake Bonneville, a geologically determined ancient lake, was named for the captain who never saw its remnant, the Great Salt Lake.<sup>6</sup>

The Bartleson-Bidwell party of 1841 became the first wagon train to cross northern Utah en route to California. Joseph Walker two years later piloted a party of immigrants to the coast, probably traversing much of the route he had returned by ten years before. It became the California Trail.

John Charles Fremont's topographical survey party entered the Great Basin in 1843. Kit Carson was the guide. The writings of this careful map maker and explorer for the United States government were read to the Council of the Twelve by Franklin D. Richards and Parley P. Pratt (1845-46). *Hasting's Emigrant Guide to California and Oregon* was also reviewed the same way.<sup>7</sup> Fremont's party made the first known muleback crossing of the Great Salt Lake Desert.

The Bryant-Russell (muleback), Harlan-Young (wagon), and the Donner-Reed (wagon) parties of 1846 all left Ft. Bridger, working their way into the Great Salt Lake Valley by different routes, passed south of the Great Salt Lake, and crossed west over the Great Salt Lake Desert. These three parties followed, in reverse, Clyman-Hasting's eastbound party of 1846 from California, across the Salt Desert, through the Wasatch Mountains to Ft. Bridger.

The tragically famous Donner-Reed party followed the Harlan-Young party by a week, tried to cut over the mountains rather than follow Harlan-Young's Weber River trail, and lost 20 days crossing the mountains. Further delays while on the Salt Desert left them stranded and in desperate trouble when caught by the snows of the Sierra Nevada. (Forty out of 87 men, women and children perished.)

The Mormon Pioneers of 1847 followed the Oregon, Walker, Harlan-Young, Lienhard and Donner Trails across plains, over mountains and down the canyons to the Great Salt Lake Valley.<sup>8</sup> Arriving July 24, President Young, after thorough study, careful preparation, and inspired leadership had brought his people to a refuge secure within the Great Basin.

Fur traders, travelers and explorers had blazed the trails for the covered wagons and future settlements. America and the Mormons owe them much.

(Author's Note: Appreciation is expressed for valuable assistance in preparation of this article and map to: A. William Lund, assistant Church historian; Gustive O. Larson, assistant professor of Church history and philosophy, Brigham Young University; Dr. A. R. Mortensen, executive secretary-editor, Utah State Historical Society; and Carl E. Jenson, chief park naturalist, Zion-Bryce Natural History Assn., Zion National Park. Mr. Jenson furnished photos of portraits of Fremont, Smith and Dominguez.)

<sup>3</sup>Creer, Leland Hargrave, *The Founding of an Empire*, 1947 edition, Bookcraft, pages 97-100.

<sup>4</sup>Creer, *The Founding of an Empire*, page 118.

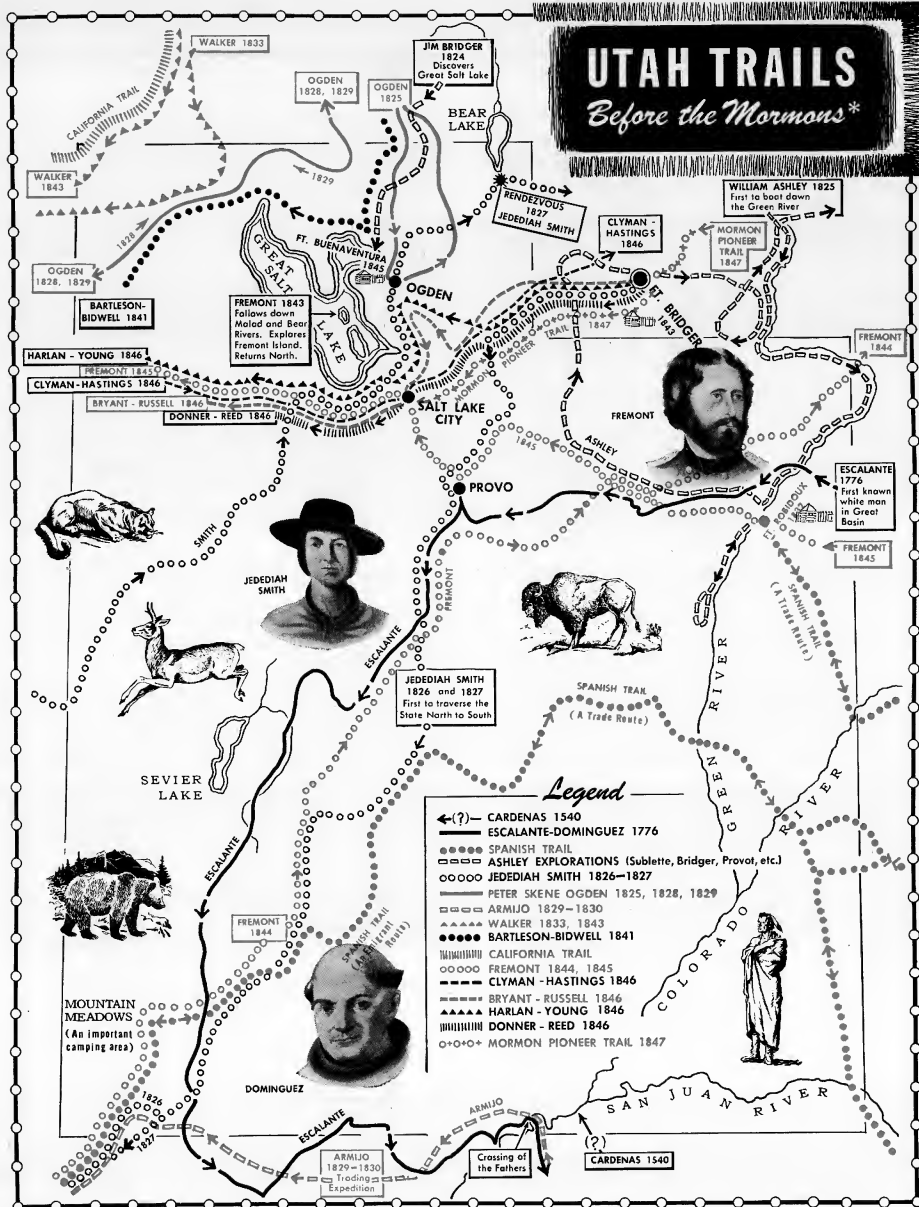
<sup>5</sup>The Lienhard-Mormon cutoff was first made by Heinrich Lienhard and his party, who preceded the Mormons by approximately a year (July 30, 1846). The cutoff headed due west from the division of the Byrant (going northwest) and Donner (going southwest) trails, joining the Donner Trail again near Cache Cave. (*Utah Historical Quarterly*, Vol. 19, Nos. 1-4.)

<sup>6</sup>Hill, Joseph J., *The Old Spanish Trail*, page 454.

<sup>7</sup>Morgan, Dale L., *Utah Historical Trails Map*, 1948 copyright, Utah State Department of Publicity and Industrial Development.

<sup>8</sup>Creer, Leland Hargrave, *Utah and the Nation*, 1929 edition, University of Washington Press, pages 25-27.

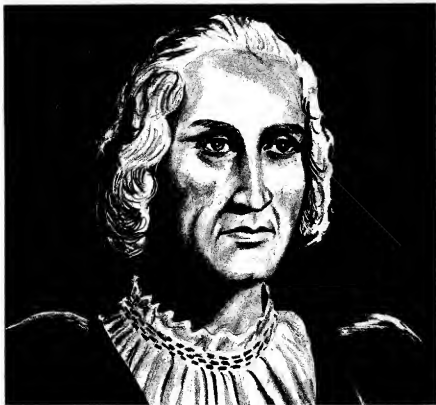
## Before the Mormons\*



\* Map shows major trails and explorations prior to arrival of Mormon Pioneers, July, 1847, in area later defined as the State of Utah.

Compiled by Boyd O. Hatch.  
Art by Charles J. Jacobsen.





Drawing by Blaine Gale.

### CHRISTOPHER COLUMBUS

*Kept faith in a dark hour.*

## WHEN NIGHT IS LONELIEST

**T**HE thin, parting streak of gold has faded from our sunset across the lake and peaks. It has been one of those memorable twilights. The western sky had been aflame in ruby red. It had tinted the spreading clouds across a moody sky with a downy pink. For a moment the bold mountains to the east had become a rich purple in a halo-like haze of more pink.

Now as I look out our window over the black outlines of scrub oak, the lights below in the city are flicking on. Soon in the gathering dark there will be a fantasy of starlike specks — yellows, greens, reds and blues.

Another night is beginning.

And this evening I have been trying to recall other memorable nights:

Perhaps the longest night was at the side of a bed in a hospital.

The busiest one was spent preparing a presentation for a new job.

One of the most uncomfortable nights came as a boy after riding up a canyon on a truck beside a huge sack of peanuts—with a hole in it.

Some of the happiest nights have also been the most anxious ones, in the maternity section.

The loneliest night I can think of was crossing the desert by car. It was loneliest when the children in the back seat had long been asleep, when oncoming headlights had almost stopped, when the flicker of a distant town had about gone, when the desert was hauntingly quiet. Its only life seemed to be an occasional jack rabbit bounding before our car lights.

The night was loneliest just before the dawn.

There are many days when I wish I could force myself to remember that desert night — remember that

the night is often loneliest just before the dawn.

There are other lonely nights it would be well to recall:

One was the 11th of October centuries ago. A lank-faced seaman with reddish complexion and hair, and an eagle-like profile, was looking for land. His men had become restive. Their day-after-day diet was enough to make men edgy: salt meat, hardtack and dried peas. Water in the casks had gone bad. There had been grumbling. Cliques had formed. Spain was farther away by the minute. It had been 32 days since they had seen land.

There had been new hopes in recent days as flocks of birds had been sighted — sparrows, singing birds of various colors, ducks and even a jay. The three high-sailed vessels had turned to follow the birds to the southwest rather than continue due west.

But the complaining continued. Only the day before, mutiny had flared again. Some had even threatened that if their leader did not turn back they would throw him overboard!

The sun had set in a clear sky. A late moon rose. But the breeze had become a wind. Then a gale. On this night the sea was rougher than ever before on the voyage.<sup>1</sup>

But on that night when the sea was roughest, at 2 a.m., Christopher Columbus' men sighted land. The dawn revealed a glistening beach of white coral. It was the low, tree-covered island of San Salvador.

That was one of history's greatest discoveries. Columbus had kept faith, even during those heaving, dark, threat-filled hours that were so lonely. On reaching land, his en-

tire company — men who had bickered and abused — knelt and kissed the ground. Then together they returned thanks to Him whose hand Columbus knew had guided them.

Another night to remember was during the winter of 1776, nearly three hundred years after Columbus' discovery. It was Christmas night. A tall, broad-shouldered commander with keen blue eyes looked over his ragged little army of 2,400 men. They were crossing the ice-jammed Delaware River.

Only five days before, the commander, George Washington, had written Congress: "Ten more days will put an end to the existence of our army. . . ." His army had been beaten at Long Island. It had fought and retreated to White Plains and then across the Hudson, across New Jersey, the Delaware and into Pennsylvania.

On that Christmas night, after crossing the river, Washington's army marched nine miles toward Trenton. The men were chilled to the bone. They were wet. Driving hail and snow lashed at them as they marched.

The army reached Trenton shortly after dawn. They surprised the enemy, Hessians. In less than two hours of fighting, they killed or wounded 100, took another 1,000 prisoners, 1,000 muskets and six fieldpieces. Washington did not lose a man.

A few days later, the Americans scored another victory at Princeton.

Frederick the Great described the Trenton-Princeton campaign as "the most brilliant military performance of the century."

The victories were much more than that. After a trying night, a dawn of freedom in the New World began to spread its rays. Washington had kept his faith.

It was at dawn on the "first day of the week"<sup>2</sup> that Mary Magdalene discovered the greatest victory of all time: triumph over the tomb. It was a triumph that followed what to many no doubt seemed the greatest tragedy of all time, on a cross at Golgotha.

Tragedy, trial or trouble comes to all of us. Often we become impatient with it. We despair, only adding to the torment. Instead we need faith — faith in ourselves, faith that right will eventually prevail, and faith in an understanding Father. We need to realize that trial frequently is the prelude to triumph. It would be well to remember always:

The night is often loneliest just before the dawn.

—Wendell J. Ashten.

<sup>1</sup>See Samuel Eliot Morison's *Christopher Columbus, Mariner*.

<sup>2</sup>See John 20:1, 2.